

Volume 147 JANUARY 1949 Number 1

# MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

*Happy New Year!*

*Ring out the old, ring in the new,  
Ring out the false, ring in the true.*

—ALFRED TENNYSON

*A Man of Bali  
Playing a Legong*

*Photo by R. I. Nesmith*



R

v. 147

1949



## San Francisco Convention

May 30 to June 3, 1949

Plan now to attend this annual meeting of the Northern Baptist Convention.

It will mark the One Hundredth Anniversary of the founding of Baptist work in California.

## NORTHERN BAPTIST CONVENTION

MISSIONS PUBLICATION COMMITTEE: Mrs. Leslie E. Swain, *Chairman*, G. P. Beers, Mrs. C. E. Deems, A. S. Dodgson, S. B. Hazzard, Irene A. Jones, R. E. Nelson, H. D. Pickett, Luther Wesley Smith, Dorothy A. Stevens, J. W. Thomas, Jesse R. Wilson.

MISSIONS, January 1949, Vol. 147, No. 1, published monthly except July and August by Northern Baptist Convention. Publication office 10 Ferry St., Concord, N. H. Editorial and Executive Office, 152 Madison Avenue, New York 16, N. Y. Annual subscription \$2.00. In clubs of five subscriptions or more in the same church or community, \$1.50. Single copies 20 cents. Entered as second-class matter at the Post Office at Concord, N. H., April 22, 1933, under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 3, 1920. PRINTED IN THE UNITED STATES OF AMERICA

G.L.

## THE QUIZ COLUMN JANUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What was founded in 1764?
2. Who is Dean of the Theological Faculty of Upsala?
3. What organization is located at 214 East 21st St., New York City?
4. Whose bungalow was completely looted?
5. What must be surrendered by all nations?
6. Who was Noah Wesley?
7. Who said, "We agree to differ but resolve to love."?
8. What will be "Dead" when the 81st Congress takes office?
9. Who was graduated from Wilberforce University in 1921?

Note that this contest began with September and runs through June, 1949, and is open only to subscribers.

10. What has experienced an enormous increase during the past ten years?
11. Who was a man of courage?
12. Who was formerly a lay reader in a Buddhist monastery?
13. What is the fountainhead of democracy?
14. Whose makeshift sterilizer is 20 years old?
15. Who is Ernest Price?
16. Who is President of the United Lutheran Synod?
17. Who is Lou E. Holland?
18. Whose marriage took place in Seoul, Korea?

### Rules for 1948-1949

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 31, 1949 to receive credit.

## WHO'S WHO

### In This Issue

► WILLIAM AXLING is a missionary in Japan, in service since 1901 except for the war years during part of which he was in a Japanese concentration camp and later repatriated to the United States. He has been back in Japan since 1947. (Continued on next page)

MISSIONS

# MISSIONS

An International Baptist Magazine

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Editorial and Executive Office, 152 Madison Ave., New York (16), N. Y.

For subscription rates see page 2

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No. 1

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## Christian or Communist Sharing

CARTOON NUMBER 155 BY CHARLES A. WELLS



**VIOLENT** revolutions usually come where great wealth long exists beside great poverty. Where men will not share in a Christian spirit they finally are forced to share in a violent spirit. When selfish gain and bitter class consciousness characterize industrial dealings between "big business" and "big labor," a nation is headed for trouble.

Fortunately in the United States there are outstanding examples of industry operated on the principle of Christian sharing. Workmen are not tabulated like so many tons of scrap iron, car-loads of ore, feet of timber, to be brought in, used up, and cast aside. They are regarded as partners, management and workmen cooperating in the miracle of production, each to bear his responsibility and share equitably in the gain.

On a national scale we see what is happening in England which is going through a revolution almost as thorough as that which swept through Russia. But instead of violence, it is being waged by argument each side showing a magnanimity such as the world has seldom seen.

The Christian spirit can work a miracle in what might otherwise be a hurricane of violence. When will other groups still groping in the medieval morass of greed and hatred see the light and recognize that it must be Christian sharing or violent communist sharing?—CHARLES A. WELLS.

► SANDFORD FLEMING is President of the Berkeley Baptist Divinity School, Berkeley, Cal., and President of the Northern Baptist Convention.

► MARION HACKETT is the wife of Rev. William D. Hackett, missionary in Burma in 1941-1942 and since 1945.

► REUBEN E. NELSON is General Director of the Council of Finance and Promotion. His article on the Swedish Baptist Centennial is the second of his reports of his recent tour of Europe. The first was published in November.

► STANLEY I. STUBER is the Northern Baptist Convention's Secretary of Public Relations, and Chairman of the Baptist World Alliance Commission on Religious Liberty.

► ANNA CANADA SWAIN (Mrs. Leslie E. Swain) is President of the Woman's American Baptist Foreign Mission Society, former President of the Northern Baptist Convention, and one of the five Baptists elected at Amsterdam to membership on the Central Committee of the World Council of Churches of 90 members. She is also the only Baptist on the Council's Executive Committee of 14 members.

► JESSE R. WILSON is Home Secretary of the American Baptist Foreign Mission Society. He is now on a secretarial visit of Baptist mission fields in Africa and Asia.

► LILIAN K. (Mrs. CLYDE) WATFORD is the Washington representative of the Northern Baptist Council on Christian Social Progress.

► Y. T. WU is Editor-in-Chief of the Y. M. C. A. Publishing House in China and is in much demand as a devotional speaker.

### Instructions to Subscribers

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Single Copies . . . .	\$2.00	\$2.45
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"Although the people here remembered your former visit, this last program seemed to make an even greater impact. The whole community has felt the deep impression of this timely ministry."



*He draws as he speaks*

— Rev. Robert D. Anand, Pastor, First Methodist Church, for the Ministerial Association, Troy, Ohio.

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152 Madison Avenue, New York 16, N. Y.

WRITE FOR FURTHER INFORMATION

*All engagements must be planned well in advance*

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### November Was Better Than October

In the stimulating quality of its weather, although the days were admittedly shorter and the temperature a bit lower, November was a grander month than October. And in its production of subscriptions to MISSIONS it likewise was better than October.

November brought 3,535 subscriptions, as compared with 3,483 in November, 1947, a net gain of 52 for the month.

That makes the score stand at 164 months of gain and only 27 months of loss during the 15 years and 11 months of the present management.

December and January are heavy subscription months. By the time this issue reaches you the December result will have been known and nothing you can do will change the result; but it is in your power to make January start the new year right with a big increase in subscriptions. Will you help?

You can do so by renewing your own subscription, by subscribing as a gift for a relative or friend, and by persuading some other person in your church to join MISSIONS' contented, interested, and happy family of readers.

## Religion AT FRANKLIN COLLEGE



*Representatives of the Christian Workers at Franklin College meeting at the home of their faculty advisor to plan a religious program for the college year*

RELIGION is an integral part of the life of a Franklin College student. Not only does the college train many students for admission to theological seminaries and divinity schools, but it gives valuable training in practical Christianity.

The photograph shows the representatives of the Christian Workers at the home of Dr. L. B. Matthews. This planning group typifies the many students who engage in religious work on and off the Franklin College campus. Several members are officers in the Indiana Baptist Youth Fellowship and hold prominent positions in state religious circles. Dr. L. B. Matthews as head of the Department of Bible and Religious Education, speaks in high schools and churches in the interests of furthering the cause of Christ through the work of the young people.

The students in the photograph are also typical of those who conduct regular services at the Indiana Masonic Home and at the Johnson County Home. They also teach Sunday school classes in the churches of Franklin. They sing in many church choirs. They use their leadership in laboratory training schools and on college committees. At various times during the year an all-college communion service is held. Each morning Franklin college students also sponsor an "early morning watch" religious service. Each Wednesday evening religious services are held in the college chapel.

Your own religious life would be helped and stimulated if you came to Franklin College.

*For information or catalog write to: The Office of Public Relations*

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## LETTERS

### *From the Editor's Mail Bag*

Your editorial about the newspaper lie and the radio falsehood in America ignores the fact that this method of propaganda against foreign nations has been employed by Russia in its government-controlled press since 1917 and is in use today. Why not denounce that also? Or is it bad only when Americans, exercising their privilege of a free press, do it? It is doubtful whether anything our press or radio say makes any difference to the policy-makers in Russia. The pretty fancy that Russian foreign policy is a reac-

tion to our own is not supported by the record. The Russians act and then they rationalize their decisions for the benefit of their well-wishers abroad. Hence, a more judicial attitude toward Russian-American relations would add weight to your editorials. For that a study of the record is required and a willingness to look all the facts in the face. No good will be served by representing Russia as the victim and ourselves as the villains. Verily, as you say, "false propaganda always does monstrous harm to the cause of truth when the time comes to publicize something really vital and important." Such harm has already been

done by America's false propaganda in favor of Russia during the war so that the vital and important facts about Russia's present vicious policy are failing to bring the righteous wrath of Christians down on our religious leaders who continue to make excuses for a government of monsters. By all means continue to scold us Americans for our own faults and shortcomings, but do not be so tender with Russia whose criminal leaders know all the tricks but without the restraints of Christian conscience that influence our own national conduct if only slightly.  
— *Lucile Z. Uspensky, Palo Alto, Cal.*



For the past 23 years MISSIONS has come regularly to our home and we welcomed it and were greatly helped by reading it. Lately however we have felt much concerned over its editorials. We regret your criticism of Southern Baptists. For instance, you say, "Southern Baptists have an inalienable right to decide to fellowship or not to fellowship with other Christians," and yet you go on to criticize them for having "taken a decisive step backward" when they voted to send no representative to the World Council of Churches at Amsterdam. You openly express your personal feelings on the subject. We are also saddened by what seems to us as an unfair attitude toward the conservative Baptist fellowship who also should have "an inalienable Baptist right to decide" for themselves. We would appreciate more fair and unbiased statements of facts about these as well as other subjects. Would it not be possible for you as editor to keep your personal opinions to yourself and present fairly both sides of a question and let us readers be informed without being prejudiced? You have a great responsibility and a great opportunity and we pray that in humility you may let the Lord Jesus Christ work in and through you to bring Baptists together in love of Christ and our fellowmen without dissension and antagonism. — *Marguerite T. Beveridge, Springfield, Vermont.*



After reading all the high sounding statements in "It Was Said in Amsterdam," published in MISSIONS, I pulled

# NICARAGUA

## WELL, WHAT DO YOU KNOW!



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OPEN MEETING**

**THE CATHOLIC CHURCH WAS CLOSED  
BY THE PRIEST. NO BELLS RANG.  
THE PEOPLE WERE FRIGHTENED.  
FRIENDLY EVANGELICALS NEAR BY  
CAME AND WITNESSED.  
A NEW CHURCH WAS BORN.**



# BERKELEY

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PRESIDENT SANDFORD FLEMING, Ph.D.

**BERKELEY BAPTIST DIVINITY  
SCHOOL**

2606 Dwight Way, Berkeley 4, Calif.

down a 38-year-old book of my father's library to compare them with the big sounding church statements of yesterday. On page 68 of "Echoes from Edinburgh—1910," I read, "*It is a startling and solemnizing fact that even as late as the twentieth century the Great Command of Jesus Christ to all mankind is still so largely unfulfilled. . . . It is earnestly hoped that the way may have been pointed by the labours of this conference to a more scientific study of the fields and the problem, and, above all, to impress the church with the unprecedented urgency of the situation . . .*" And yet ever since Edinburgh the church has gone on in the same old rut. After three centuries, America even in name is less than 50% Christian. About 27,000,000 persons in the United States have never had religious instruction. More than 17,000,000 children are not in Sunday school. The church reminds me of the steamboat Lincoln told about whose boiler was so small, and whistle so large that whenever it whistled it had to slow down, and if it whistled long enough it stopped entirely. There is no mysterious secret about what can be done to take the gospel to the world. It is basically no different than the task of business of securing customers. Personal work is salesmanship, as much so as selling automobiles or life insurance. Teaching in the Sunday school requires no less skill than teach-

## Make Your Life Count

"**I**T IS THE OLDER PEOPLE," says Paul V. Harper, prominent Chicago attorney, "who are the controlling element in life. They make the decisions. They establish the level of public opinion."

This is an adult world. If you want to change the world, you must change adults who set the patterns.

"Seek as you will," says Harper, "for an existing organization able to do this job, and you will not find any to match the church. The church has thousands upon thousands of centers already built and established, each of which is geared to influence the lives not only of its members but of its total community. . . . It is the church alone that reaches the stronghold of society: the mature, older groups."

If you want to make your life count, write to the Commission on the Ministry of the Northern Baptist Convention, 152 Madison Avenue, New York 16, New York. Or write directly to any of the ten seminaries affiliated with the Northern Baptist Convention.

Inquiries concerning admission to the COLGATE-ROCHESTER DIVINITY SCHOOL, requirements, residence halls, and scholarships should be addressed to the Dean, Colgate-Rochester Divinity School, Rochester 7, N. Y.

ing in the public school. Training in Christian living is no different than teaching football, piano, or any other skill. The church has gone to seed on merely listening to pious words. It expects the world to come to church, instead of it taking the gospel to the world. It complains of the effectiveness

of liquor advertising, but does not advertising itself. It complains of the evil influence of commercial motion pictures, yet largely neglects using religious motion pictures. Preachers and members want to follow the line of least resistance.—Paul S. Whitcomb, Gladstone, Oregon.



I have just seen the October and November issues in which MISSIONS reports the first assembly of the World Council of Churches at Amsterdam. I write to congratulate you on a magnificent job. You always seem to know

# 恭賀新禧 CHINA AND NEW YEAR OPPORTUNITIES

*"As we have opportunity let us do good to all men."*

GALATIANS 6:10

"As I observe the festivities of the Chinese New Year season, I realize anew China's great need, the Christian Way of Life, a faith in a Living Savior."

MARGUERITE A. CALDER

CHINA'S tragic new year is your opportunity

TO DEDICATE

your PRAYERS, your TALENTS, your TREASURE to give China The Living Savior.

For further information write to

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MISS MARY DANIELSON, Director

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just how to present the story of such a complex event as the meeting at Amsterdam. One of the most interesting features of your presentation is the remarkable collection of quotations in "It Was Said in Amsterdam." We certainly owe MISSIONS a hearty vote of thanks.—*Rev. Henry Smith Leiper*, World Council of Churches, New York Office.

I have read with deep interest MISSIONS' excellent report of the meetings of the World Council of Churches in Amsterdam. Southern Baptists may read about it even if we may not attend officially.—*Juliette Mather*, Birmingham, Alabama.

Let me compliment you on your Amsterdam reports in October and November issues. You have done a splendid job.—*Rev. Edwin T. Dahlberg*, Syracuse, N. Y.

In your October issue a pastor from Kansas criticized the alleged lack of democracy in our Northern Baptist Convention. I also have had occasion to feel offended at the lack of democratic procedure in a large Baptist body, but I must acknowledge that the larger the organization the more delegated the authority. Our wisdom must lie in electing such persons as will rightly use that authority, but always giving the privilege of the floor to any worthy request.—*A. M. Baker*, St. Louis, Mo.

On page 489 of your October issue you indicate that Dr. Vernon L. Schontz is President of the Ministers Council of the Northern Baptist Convention. That is in error. He was president last year. The president this year is Dr. Harold F. Stoddard, pastor of the First Baptist Church, Lima, Ohio.—*Rev. F. H. Sterne*, Endicott, N. Y.



## WHERE DO THEY GO FROM HERE?

It's Commencement Day in this Baptist Nursery School in Seattle. But now what? Will these bright-eyed youngsters be able to *continue* their Christian education?

The answer is partly yours to make. But it's an easy answer. For there's a way in which you can help them — *and help yourself at the same time.*

Invest your money in an Annuity with the Home Mission Societies. The day your check is received, it goes to work for you. It assures you a dependable income for life. Then, when you need it no longer, the remainder is released for the work of your Societies. The New Year — right now — is a good time for the *commencement* of your annuity, too.

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MISS EDNA R. HOWE, Woman's American Baptist Home Mission Society  
152 Madison Avenue, New York 16, N. Y.

or

DR. G. PITT BEERS, The American Baptist Home Mission Society  
212 Fifth Avenue, New York 10, N. Y.



#### ABOVE

*Architect's model of the new permanent headquarters of the United Nations, now under construction on the new site that was donated by Mr. John D. Rockefeller, overlooking New York's East River north of 42nd Street*



#### LEFT

*A session of the Security Council of the United Nations at the present temporary headquarters at Lake Success, Long Island, N. Y. This fall's meeting of the assembly of the United Nations has been held in Paris*



# MISSIONS

VOL. 147 NO. 1



JANUARY 1949

## The Capital of the United Nations

**D**URING the new year 1949 the people of New York City will daily be watching the construction of a new skyscraper. When Mr. John D. Rockefeller donated to the United Nations the magnificent site overlooking New York's East River, a real estate operator said, "This is one of the biggest things since the Indians sold Manhattan Island for \$24." Already within two years surrounding properties have been sold at fantastic prices. Immense fortunes will again be made in New York real estate.

With \$65,000,000 loaned by Congress, this new "temple of peace" has made New York City the capital of the United Nations. The hopes of mankind are focussed on this mammoth project. At the ground-breaking ceremony Mayor O'Dwyer expressed confidence that "here will be established a plan for peace so that the children of today and those yet unborn will know no war." As the Statue of Liberty symbolizes freedom for all mankind, so the new skyscraper will symbolize global cooperation and peace.

Some people are fearful over the cost. It will exceed \$100,000,000. Nobody objects to the same price for a new battleship. How much is a peace temple of more value than a battleship? Instead of concern over costs there should be alarm over the impact of American secularism and cultured paganism which is concentrated, epitomized, incarnated, in New York City. Will delegates, secretaries, thousands of men and women from 59 nations on the headquarters staff, find New York a 20th century Babylon radiating its demoralization, or a citadel of Christianity, the metropolitan embodiment of American decency and nobility of character?

Inevitably the United Nations will be influenced by its powerful and overpowering environment.

In welcoming the United Nations to its new site *The New York Times* included this lovely sentence, "We like to think that upon the eternal rocks of Manhattan Island a solid edifice for mankind may be built." Something more than Manhattan rocks will be needed.

On Christ, the solid rock I stand,  
All other ground is sinking sand.

That applies to institutions as well as to individuals. The stability of the new headquarters and the solidity of its "edifice for mankind" depend not on the enduring quality of Manhattan rocks but whether or not they are erected on the eternal realities of Christian truth and principle. Upon the Christian churches of New York City, supported by the churches throughout the nation rests a new and inescapable responsibility. "They must create a right Christian atmosphere for the city's new role as the seat of the United Nations," said President F. R. Knuble of the United Lutheran Synod. Here is a task for American Christians, paradoxically intangible yet tangible and terribly real. By unceasing Christian witnessing, by exemplifying the gospel in their own lives, and by the pervasive creation of an enlightened and strong Christian opinion, they can influence the United Nations in basing its deliberations and decisions on Christian principles.

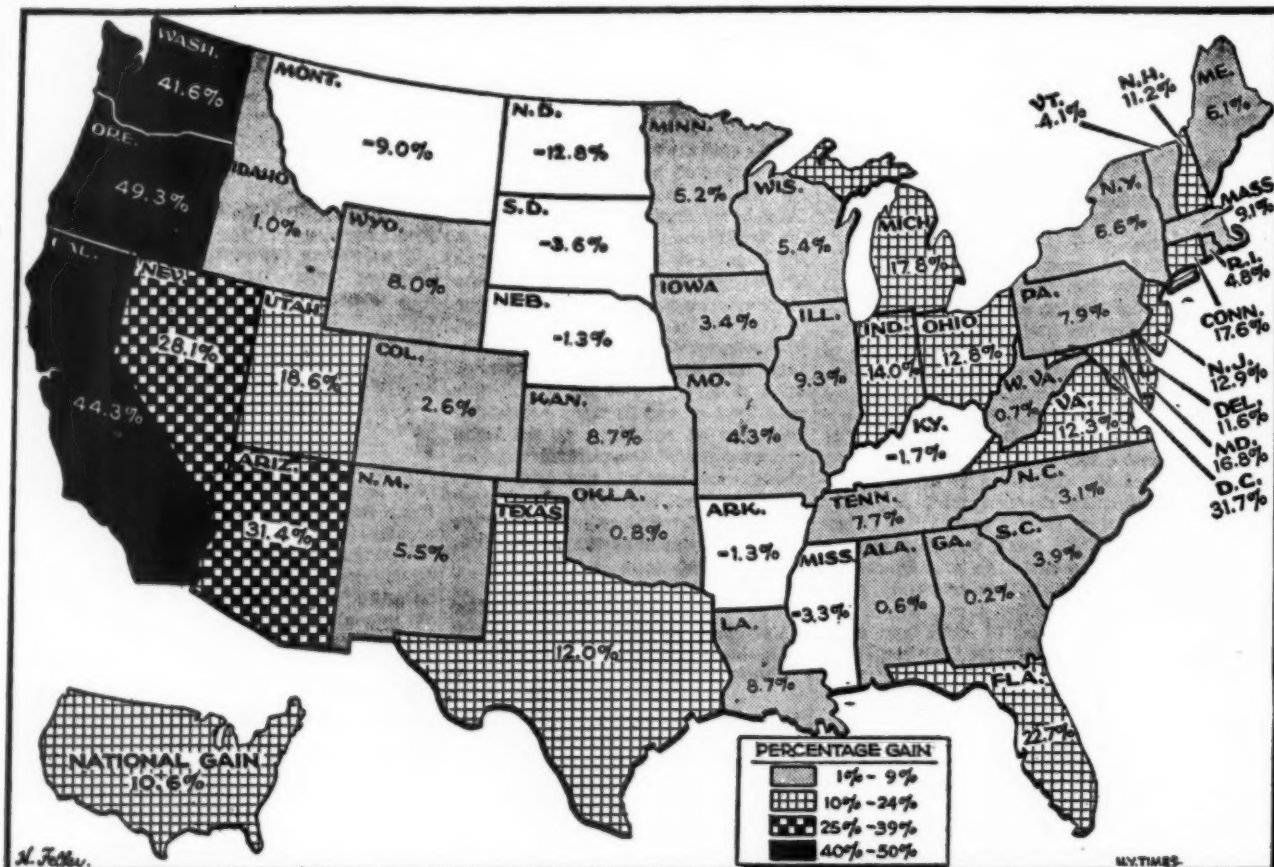
Thus will the new peace temple on New York's eastern waterfront fulfill the highest hopes of a war weary humanity and realize its noblest aspirations for world fellowship and good will.

Such a prospect would help make this a HAPPY NEW YEAR.



# The World Today

Current Events of Missionary Interest



Map of the United States, reproduced by courtesy of The New York Times, showing the percentage increases and decreases in population by states during the past ten years

## Ten Years of Growth and Shift in America's Population

POPULATION of the United States was calculated to be 146,116,000, almost 150,000,000 on July 1, 1948, an increase of 15,000,000 during the past 10 years. The increase has varied greatly in the 48 states. Some record losses and others spectacular gains. Some changes, stated in percentages, seem almost fantastic. Oregon records an increase of 49%, California 45%, Washington 40%, whereas North and South Dakota, Nebraska, Oklahoma, Mississippi, Arkansas, and Montana report losses from 2% to 15%. States with large cities and vast industrial enterprises record increases, such as New York 18%, New Jersey 14%, Connecticut 18%. Other states noted for their resort centers and salubrious climate show more substantial gains such as Florida 26% and Arizona 35%. This great shift in population from

rural and agricultural states into industrial states with their big cities has involved vast adjustments and changes in marketing plans for business, for public utilities, gas, electricity, telephone, and for housing and school expansion. This population shift has likewise involved vast changes in the plans and operations of Protestant home mission boards. When the population declines in rural areas, either the feeble, struggling country churches must be closed altogether or else much larger support must be provided from home mission agencies. An influx of people into the cities intensifies the problems of wise, constructive, city mission and city church extension. What is most serious is that a large proportion of this shifting population is permanently lost to the Christian church because of the failure to transfer church membership. It is evident that during the past ten years the non-resident membership of the Christian church has experienced an enormous increase.

## ***Missionary Heroism And Civil War in India***

**T**HE recent five days of civil war in Hyderabad State, South India, caused Baptist missions grave concern. When India became independent, two large states out of the 562 ruled over by rajahs or maharajahs or nizams remained undetermined as to their loyalties. One was Kashmir in the north with its 3,000,000 Mohammedans and less than 1,000,000 Hindus ruled by a Hindu, the other was Hyderabad in the south with 14,000,000 Hindus and 2,000,000 Mohammedans who are ruled over by a Mohammedan nizam who is reputed to be the richest man in the world.

The South India Mission had opened a station in Hyderabad in 1875 at Secunderabad. The town was then a British military center garrisoned with Indian troops. When in 1947 the British withdrew, the new India Government continued the garrison. Meanwhile a well armed organization of fanatical Mohammedans known as Razakers began to terrorize the unprotected villages. Upon the withdrawal of the British to give the nizam time to make up his mind about his relationship with the rest of India, for he had long cherished dreams of making his own little empire independent, the Razakers became more bold. They raided and looted villages, attacked trains, killed hundreds of people, and raped or abducted Hindu women. Joining with the nizam's own army, they began to attack Indian regular troops. Thereupon the Indian Army outside Hyderabad marched in from three directions to quell the uprising. For

five days there was heavy fighting. Finally the nizam surrendered, the Razakers were completely routed, and India was again at peace.

During this period of turmoil four Baptist missionary families and two single women were serving in Hyderabad. The Board promptly cabled them authorizing them to leave their station. At the same time the High Commissioner for India notified all European and American missionaries and other civilians that airplanes for evacuation were available. All missionaries decided to remain. They simply cabled back, "*Our people need us!*" Miss Sadie Robbins and Miss Susan Ferguson kept the Hanumakonda hospital operating at full capacity. Dr. and Mrs. A. T. Fishman remained in Jagaon, keeping the 250 children in the Preston Institute safely on the compound. Rev. and Mrs. J. A. Penner, at great peril to themselves, evacuated the children in the Sooriapet mission school to the country. Rev. W. J. Longley at Secunderabad served as District Warden and rounded up all English, French, Polish, Chinese, and American civilians and brought them to safety to a camp six miles away. Mrs. Longley calmly decided to remain with her husband. Rev. and Mrs. J. P. Klahsen had their bungalow completely looted with all trunks and wardrobes forced open and their contents removed. All their clothes, household linen, pictures, books, and his bicycle had disappeared. Optimistically Mr. Klahsen closed his report, "The military police are now in charge. All is again quiet."

As in Japan and China and the Philippines during the war, so in India the Baptist missionaries have again demonstrated their heroism.

## ***Remarkable Remarks***

**HEARD OR REPORTED HERE AND THERE**

*(In this issue with special reference to the New Year)*

**I**DEALS ARE LIKE THE STARS. We never reach them but we must always chart our courses by them.—Quoted by **Dean Donald David**.



**WE WORRY TOO MUCH** about episodes in the past that cannot be changed, and we are too anxious about events in the future that may never happen.—**Rev. John Sutherland Bonnell**.



**TODAY'S TOWERING ENEMY OF MAN** is not his scientific knowledge but his moral inadequacy.—**Raymond B. Fosdick**.



**WE LIVE AT A TIME** when any one who advocates peace is likely to be thought a communist and a dangerous radical.—**President R. M. Hutchins**.

**TOO MANY CHURCHES** today are so thoroughly dedicated to the past that their traditions, sacraments, and ceremonials have become like the shrouds of a corpse.—**Rev. Karl M. Chworowsky**.



**THE PRESENT OPPORTUNITY** for President Truman and Premier Stalin to put an end to the troubled world situation by direct negotiation is one of those fleeting instants that never return if not seized immediately.—**Count Giuseppe Dalla Torre**.



**MANY MEN OF 40 YEARS** and older are dissatisfied with their religion and have good reason for dissatisfaction. It is substantially the religion of a boy of 15 in that nothing has been added to it for a quarter of a century.—**Rev. Robert James McCracken**.



# In the Presence of a Cloud of Witnesses

By ANNA CANADA SWAIN

**N**O ONE with imagination can enter an ancient church without sensing the presence of a great cloud of witnesses who have preceded him. This is particularly true of Baptists who enter the stately and beautiful old First Baptist Church of Providence founded "as early as 1638," in the State of Rhode Island and Providence Plantations.

Roger Williams himself was never in this old meeting house, for the present building was not constructed until 1775, but his spirit has lived on through the centuries, both there and elsewhere, and the principles which he enunciated

*More than 300 years ago the first Baptist church on the American continent was founded by Roger Williams at Providence, Rhode Island. Its tercentenary was celebrated in 1938. (See MISSIONS, September, 1938, pages 421-415). American Baptists need to keep in affectionate remembrance and concern this historic Baptist landmark and "Cradle of their Faith" which for three centuries has ministered to its community, the denomination, the nation, and the world.*



LEFT: The First Baptist Church in Providence, R. I., a superb example of colonial architecture. ABOVE: The memorial plaque in the church vestibule

over 300 years ago have, in the last decade, been both upheld and challenged fully as much as they were when he was promulgating them. The old church, despite the fact that it now is a downtown church and far removed from the residential area of the city, goes on in its ministry, especially beloved by Baptists all over the world because it may truly be called the "Cradle of our Faith."

It is impossible to think of The First Baptist Church without also remembering Brown University which was founded in 1764. It is the seventh university to be established in the United States,—Harvard, 1636; William and



*How this historic church for 200 years fulfilled its second purpose, "to hold commencements in" is evidenced by this scene from a pre-war Brown University Commencement with the graduating class receiving diplomas*

Mary, 1693; Yale, 1701; Princeton, 1746; Columbia, 1754; University of Pennsylvania, 1755; Brown, 1764.

Next to Roger Williams perhaps Rev. James Manning stands out most prominently in connection with this famous church. In 1763 this illustrious Baptist, a Princeton graduate and a brother-in-law of John Gano, first pastor of the First Baptist Church of New York City and a member of the Scotch Plains Baptist Church, met with a group of 15 men to discuss a "Seminary of Polite Literature, subject to the government of the Baptists." Mr. Manning was re-

quested to draw a "sketch of the design" for the proposed school. This he did, "the tenor of which was, that the Institution was to be a Baptist one, but that as many of other denominations be taken in as was consistent with said design." After much opposition on the part of certain Congregationalists and their friends, a charter reflecting the liberal sentiments of the Rhode Island Colony, and of the Baptist denomination at large, was finally granted in February 1764. When it is realized that this college was founded by a "despised and depressed denomination" which had at the time only 70

regularly organized churches in the 13 colonies and with only about 5,000 church members, this seems a remarkable accomplishment. Undoubtedly much of the success of the plan can be attributed to James Manning, who first started the school at Warren, Rhode Island, where he became pastor of the Baptist Church as well as president of the college.

That Manning was a man of courage was evidenced by the fact that in a short time as president he dared to move the school to Providence. Eventually he became pastor of the First Baptist Church, which by that time was old enough (132 years old) to have developed many prejudices which would naturally make the church a difficult one in which to minister. The church had never been accustomed to contributing liberally toward the support of a pastor. As a matter of fact, it did not believe in "paying for preaching." The church had only 118 members and many of them lived at some distance away. The meeting house was small and uncomfortable. The church did not believe in congregational singing. All in all, it was not a particularly favorable situation for starting a college.

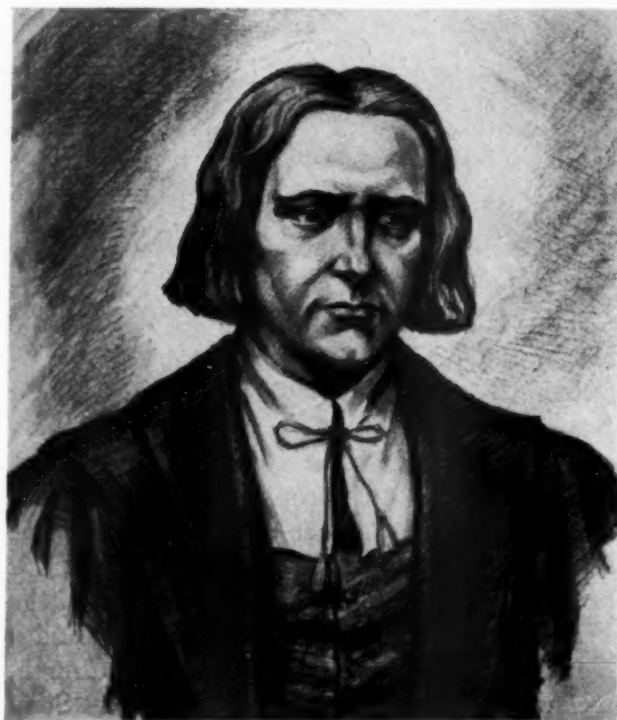
However, under the enlightened leadership of James Manning and despite the opposition of the retiring pastor, the college was started and a new meeting house was planned, for it was soon found that such crowds flocked to hear the "New Light preaching" of the eloquent President of the new college that more room was indispensable. The desired site for the new meeting house was an apple orchard owned by John Angell, an Episcopalian layman, who would probably never have sold the land to the Baptists. However, another prominent Episcopalian layman bought the site ostensibly for himself, and then transferred title to the Baptists.

The new church edifice which was built on the site was patterned somewhat after the church of St. Martin's in the Field, in London. Its graceful tower is 186 feet high. The building is 80 feet square. Galleries around three sides are supported by 12 fluted Doric pillars. The bell of the old church is still rung twice daily at the expense of the City of Providence, in the morning and at nine at night. The five doors on four sides of the auditorium are used only at Commencement time, for by vote of the "charitable

Baptist Society" on February 11, 1774, the building was erected both, "for the publick Worship of Almighty God and also for holding Commencement in."

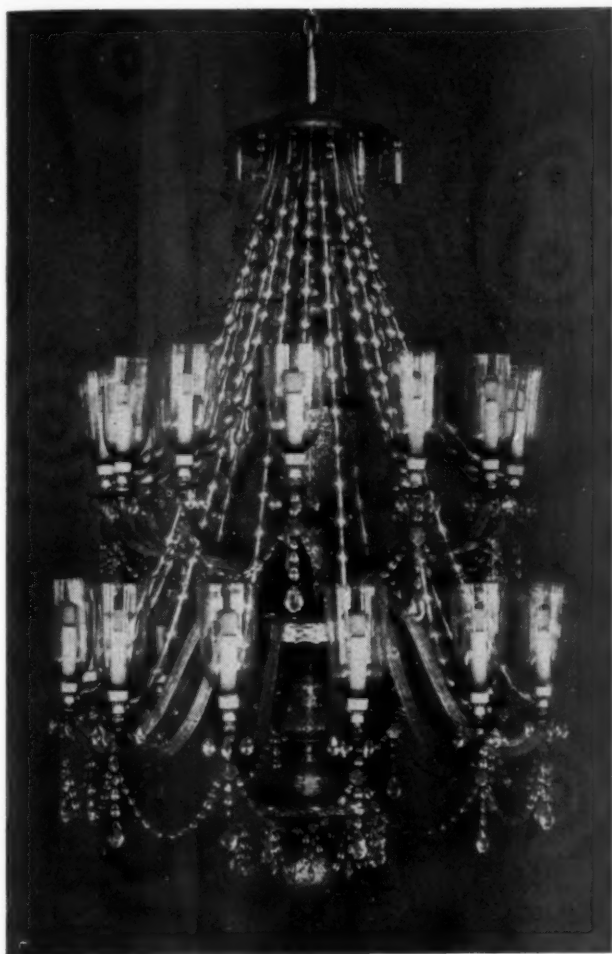
As was customary in the early colonial days in America, the money for building the meeting house was raised by lottery, and the cost was about \$25,000. Until two years ago, when the demands of excessively large classes following the war made the practice impossible, all Brown University degrees have been conferred in the old meeting house. Even now part of the exercises are held in the church. The only other exceptions since 1776 were 1804, when the seniors asked to have the exercises in the First Congregational Church because it had an organ, and in 1832, when the edifice was being repaired.

The first President of Brown University, James Manning, who was also the 12th pastor of the First Baptist Church, died at the age of 53. He had been president of the college for 26 years and pastor of the church for 20 years. Under his administration the University had sent out into the land as graduates, 43 clergymen, 29 lawyers, 19 physicians, 12 college professors, six United States senators, six United States representatives, two college presidents. It could truly be



*Roger Williams, reproduced from an etching of the bust in the Hall of Fame, by McNeil*





*The crystal chandelier in the sanctuary of the church. Electric lights have replaced the original candles*

said that under its first president the college was fulfilling its purpose of "preserving in the community a succession of men duly qualified for discharging the offices of life with usefulness and reputation."

Rev. Francis Wayland was another of those giants whose name has been linked with the First Baptist church, Brown University, and the Baptists of America. He was only 31 years old when he became president, and he was considered one of the greatest college presidents of his century. He was a man of ideas and ideals, and he felt that his first work was to "tighten the reins of moral and mental discipline." This he proceeded to do with firmness. He was deeply attached to his denomination, but as Walter C. Bronson says, "He never violated the catholic spirit of the college charter." At one time when it was proposed that there be a Baptist translation of the Bible he wrote, "A new translation may be

useful, as a book of reference or otherwise. This is a different thing from pledging the whole denomination to a Baptist version. . . . I am as much opposed to a Baptist version as ever and as much as I would be to a Methodist or Episcopalian or any other version."

After President Weyland felt that he was no longer physically able to carry the administration of the school, he preached for over a year in the old meeting house. When the news of President Lincoln's assassination reached Providence, Dr. Wayland was urged to address a public meeting down the hill. This he did not feel physically able to do. However, when he was asked whether he would address an audience which would come to him he gladly assented. It was indeed a tribute to the teacher and the preacher that his last public address was eloquently given in a pouring rain on a little platform in front of his "plain house on Governor Street to 1500 people who undaunted by the storm, listened to his tribute to the martyred President."

The last six pastors of the old church have all been well known in Baptist life and history, and have all maintained close relationships between the church and college. They are Henry M. King, Elijah A. Hanley, John F. Vickert, Albert H. Cohoe, Arthur W. Cleaves, and Albert C. Thomas. The two presidents of the University prior to the present president, Dr. W. H. P. Faunce and Dr. Clarence A. Barbour, were both well known in Baptist circles and often preached in the church of which they were both members.

An unseen cloud of missionary witnesses likewise hover about the old church, for here many who are well known in Baptist missionary history received their degrees: Timothy Richard, 1801, Honorary; Adoniram Judson, 1807; Jonathan Goings, 1909; John Mason Peck, 1835, Honorary; Lyman Jewett, 1843; Josiah Goddard, 1835; Edward Judson, 1865; W. F. Thomas, 1877; Luther Rice, 1814, Honorary; William Ashmore, 1870; A. A. Bennett, 1872; Charles L. White, 1887; Frank A. Smith, 1889; Joseph C. Robbins, 1897; Clara Tingley, 1899; and Edith Wilcox, 1903.

Chief Justice Charles Evans Hughes, first president of the Northern Baptist Convention, 1881, also received his degree in the church.

With him to name just a few more who have made their contribution to our denominational life may be included, C. M. Gallup, 1896; John D. Rockefeller Jr., 1897; Mrs. Nathan R. Wood, 1895; Helen Barrett Montgomery, 1917, Honorary; W. W. Keen, M.D., 1859; Peter C. Wright, 1895; Fred T. Field, 1900; and Charles C. Tillinghast, 1906.

Scores more might be mentioned who have stepped out of the beautiful old church into lives of great usefulness. Mary E. Woolley was the first woman to graduate from Pembroke College in Brown. Horace Mann was another great educator who helped to make the educational system of America what it is today. John Hay, 1850, author and statesman is memorialized in the white marble library up the hill just above the church. Not all those who moved in and out of the old church were famous nor holders of advanced degrees. To many of us who have known and loved the place, one of our happiest memories had to do with Noah Wesley, Negro sexton from 1882 to 1928. No one who had ever seen him could possibly forget Noah. Every morning at sunrise and again at curfew the hour found Noah pulling the bellrope with its message that it was time to rise or to go to bed. He loved the contacts with the many visitors from all over the world who came to visit the sacred place. Out of his small salary Noah made many contributions to help the people of his own race. Because he was so beloved a memorial gift was presented by his friends in the church to Storer College and in his honor a drinking fountain placed in another Negro Baptist College.

At his death, Dr. Albert H. Cohoe wrote the following poem:

We have a building, a house not made with hands,  
eternal in the heavens.

Noah was a Negro, old and poor, but he had a house,  
a house not made with hands.

Noah had hands, so he had a job, an all-day job. He  
cleaned up the mess after life, and life kept right  
on making a mess for Noah's hands.

Noah never had time to build a house with his hands;  
his hands never got caught up with the mess left  
by life; so God had mercy on poor old Noah, and  
built him a house, built him a house not made  
with hands.

It was bright with the light of Noah's laughter,  
Gay with the murmur of his endless song,  
Cheerful as the smile of his morning greeting,  
Solid as his patience, which was all day long.  
It was open as the reach of his quick forgiveness,  
Large as the limit of his boundless love,  
Warm as his pity, cozy as his humor,  
Filled with glory; a gift of God.

Noah never paid taxes on his house, but he had a  
house, not made with hands, eternal in the  
heavens.

Yes, truly a "cloud of witnesses" from this famous church inspire us to run with perseverance the race which is set before us.

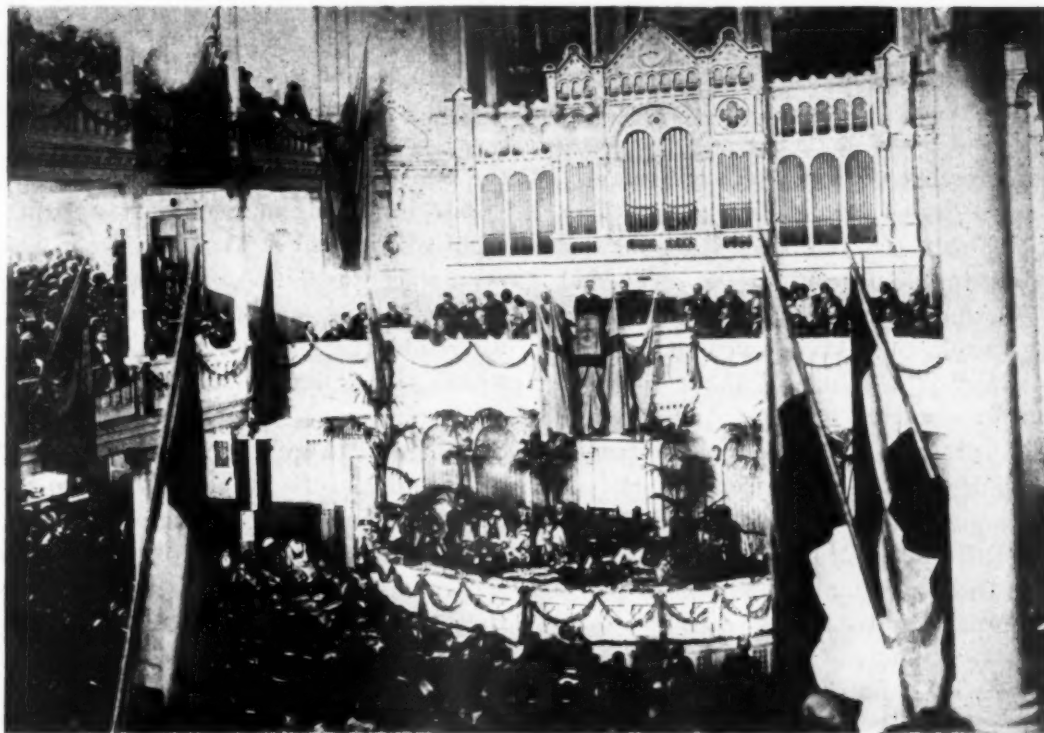
To preserve this cherished edifice money is needed. Despite the fact that its membership has been moving farther and farther away from the center of the city where the church is located, the members have sacrificially been giving not only to preserve the church, but also to do its part for the unified budget of the denomination and for such extras as the World Mission Crusade. Now the church needs assistance.

After carefully investigating the situation, it looks as though a trust fund of \$200,000 will yield sufficient income yearly to care for needed repairs. The General Council and the denomination have voted that the entire denomination may be given the privilege of contributing to this fund. On a national committee for this fund are the following: Leon S. Gay, Chairman; Edwin T. Dahlberg, Romain C. Hassrick, Harold J. Manson and Charles C. Tillinghast. On the Committee appointed by the Charitable Baptist Society (the holding body of the church) are among others as chairman of the committee, a well known lawyer and member of the trustees of Brown University, Mr. Harold B. Tanner, also Professors C. R. Adams, R. G. D. Richardson and Arthur E. Watson, all members of the church and the faculty of Brown.

Surely there are thousands of people who will want to send their gifts to the First Baptist Church, Providence, Rhode Island in care of Mr. Harold B. Tanner, and specifically designated to the First Baptist Church Trust Fund. Such a fund, as is suggested, will be protected in such a way that in case the purposes of the trust fail, the principal shall revert to the Northern Baptist Convention.

# The First Hundred Years Are the Hardest

By REUBEN E. NELSON



*When the Baptist movement in Sweden was 75 years old in 1923 the Swedish Baptists served as hosts to the third Congress of the Baptist World Alliance which met in Stockholm, July 21-27 of that year. The picture shows the opening session with the Roll Call of the Nations*

**H**ISTORY became alive again on that golden autumn day in Sweden just before I sailed back to the United States. The date was September 21, 1948 and I stood with several hundred Baptists of Sweden about a rugged stone monument on the shore near the port city of Gothenburg. It had been erected to commemorate the first baptism by immersion just a century before. There on the rocky western coast of Sweden in a beautiful assembly grounds for young peoples' conferences at the site of the first baptism in Sweden I had come to share in a Baptist centennial celebration.

There was strength in the rugged, rocky shore line, and in the beautiful and utilitarian buildings of the assembly grounds. But I could not look at the gathering of Swedish Baptists about that monument without being made aware of a ruggedness and solidarity of character about our Baptist leadership in Sweden

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*Reflections on the Baptist movement in Europe, as observed during last summer's extensive tour of Europe, and on the significance of a centennial baptismal service in Sweden that commemorated the first baptism in Sweden one hundred years previously.*

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which has made it down to this day a most potent factor in the church life of Northern Europe. Strength and conviction were audible in the voices of men like Pastor E. Gehlin of Betelkapellet, Stockholm, Dr. Hjalmar Danielson, retiring mission superintendent, Dr. Eric Rudeen, Mission Secretary, Rev. Eric Strutz, Foreign Secretary, Dr. George Friden, Secretary of Sunday school work, and others.

In living descriptive language Dr. Danielson told the story of that first baptism at midnight



100 years ago when F. O. Nilsson, a newly baptized believer, Rev. Forsster of Denmark, who had come to perform the baptism, and five candidates had rowed out from Gothenburg to the rocky inlet at Vällersvik which had been chosen for the first baptism. So vivid was his description that I found myself looking around to see that little group coming up from the shore. They were not there, but their courage and conviction, and the fruits of their conviction were there in the presence of that group of leaders.

At the conclusion of that stirring narrative we walked down to the rocky shore and stood there reconstructing in our own minds the scene that had been described. Then we turned and looked expectantly back to "Minnesgården," (Garden of Memory, the name of the conference grounds.) and saw five figures robed in white walking toward the shore, then out into the waters and up again to a sloping promontory that extended gradually below the water to give a firm footing to the natural baptistry. The five figures were three candidates for baptism from one of the great Baptist churches of Gothenburg and two pastors who were to assist in the ordinance. It is impossible to describe the beauty and naturalness of that baptismal service. It brought to life with renewed vigor the picture of burial and resurrection, the death to sin and the newness of life, the determined testimony to separation from sin which was implicit in the simple act at the Jordan and in Galilee. In it, too, was the continuing picture of conviction which moved in the hearts of those original five who broke with the established church 100 years ago and in the hearts of those hundreds of thousands who have likewise followed their convictions ever since.

Implicit in the gripping power of the moment were the contrasts to be found. Those first five were the pioneers; these three entered into the great inheritance of those "who followed in their train." Those first five were baptized in the darkness of midnight; these three were baptized at noon under a clear blue sky with the waters aglow with the golden brilliance with which the autumn sun alone seems to gild the last lingering days of summer. That first baptism was witnessed by only one jubilant immersed believer, F. O. Nilsson who had shortly before been bap-

tized in the Elbe River at Hamburg by the great German Baptist pioneer Gerhard Onken. At this occasion a century later hundreds watched remembering the day when they too had taken that decisive step. That first baptism was under the concealing curtain of midnight. This occasion was revealed to millions of Swedish people through the pictures made by press photographers of a dozen of the dailies and weeklies of Scandinavia who sent their representatives to the baptismal service.

But if there had been just a baptism that night of September 21, 1848, there would have been no centennial observance on September 21, 1948. Turning our steps from the rocky shore we made the pilgrimage to Borkulla cottage where those five newly baptized people had made their way that midnight to organize the first Baptist church in Sweden, with F. O. Nilsson as the leader. As I stood there to bring a greeting from the Northern Baptists of the U. S. A. the thoughts crowded forth in eager succession. F. O. Nilsson, a sailor, had found Christ in New York through our Baptist mission. When he became the leader of the little church that night he knowingly accepted a course of action which could only result in persecution. That result soon came in his banishment by the state church dominated government, and after a short stay in Denmark he made his way to the U. S. A. where he became one of the pioneers among the Scandinavian Baptists in the Middle West.

As I stood speaking to that group at Borkulla cottage I remembered that group of leaders that have come from the family of F. O. Nilsson to our Northern Baptist Convention, President Samuel Nelson of the Spanish-American Seminary, Los Angeles; Dr. Linnea Nelson of China (*read again her article on China on pages 603-604 in last month's MISSIONS*); Missionary Franklin Nelson of Burma; Violet Nelson of the Mounds-Midway School of Nursing; the wife of Secretary John Skoglund of the Foreign Mission Society; the wife of Secretary Wilbur Larson of the Home Mission Society; and a group of Baptist laymen and women in the Middle West and Far West. On that night when F. O. Nilsson saw his good wife and his brothers baptized and on that day when the edict banished him from his

native land, did he see with eyes of faith all who should some day follow in his footsteps of conviction?

Here again as everywhere in Europe I was conscious of the ties which bind Northern Baptists to the total Baptist movement. Just a few days before the Vällersvik experience I had spoken in Bethel Theological Seminary in Stockholm in which the pastors and leaders of Swedish Baptists have been trained. That school was built with the assistance of our Foreign Mission Society. As Rektor Hedvall took me about the building he reminded me of those close ties with our Foreign Society that had guided the institution and given it substantial support through the years of need. Just a week before I had spoken to the students for the ministry in Tölösse, Denmark, and Principal Johannes Norgaard had reminded me of the fact that that school had also come into being and had been supported generously by the Foreign Mission Society. I felt then as I felt so many times during my European journeyings that the present generation of Northern Baptists has no adequate knowledge of the contributions of our fathers to the total Baptist movement.

Of that contribution we may well be proud. One of the few bright hopes in a Europe that is under the gloom of decadent western culture is the spiritual regeneration implicit in the Baptist movement which spear-heads the whole free church movement in state church dominated countries. A representative of the Swedish government, speaking at the Baptist centennial celebration declared that the liberal movement which has made the Scandinavian countries world leaders in outstanding social developments, was born that black midnight when five

people were immersed and broke with the established order. That statement is significant coming from the representative of a government that has not yet granted full liberty to free church groups. Baptists are hoping that at the next session of the Swedish Riksdag (Parliament), the right to perform marriages will be granted to free church ministers, a privilege not now enjoyed. Dean Gunnar Westin, of the Theological Faculty of Upsala, and the first Baptist ever to be professor in that great European University, is a member of the Commission which has prepared the report to be presented to the Riksdag suggesting a number of changes which will bring greater freedom to the free church groups.

A study of church life in Europe demonstrates how greatly the Baptist movement is needed. We are grateful that the membership of the Northern Baptist Convention in the World Council of Churches enables Baptists to give the testimony of their principles within that group. And we are likewise convinced that the Baptist World Alliance needs our hearty cooperation in fostering a fellowship among the Baptists of the world, most of whom are struggling minority groups working under the handicap of regulatory systems denoting them as sects or cults. No ecumenical movement, no matter how worthy, can be expected to do for Baptist minorities that which we alone can do. With this in mind, too, we need to ensure adequate support to our Foreign Mission Society so that its responsibilities in Europe may be met and supported.

In the bright sunlight of that September day at Vällersvik, history came alive again. By the clarity of that light, the relevance and significance of the Baptist movement for our day was underlined and emphasized once again.



## The New Year

### A Prayer for the New Year

**E**THERNAL GOD who wast, and art, and art to come, before whose face the generations rise and pass away, age after age the living seek Thee, and find that of Thy faithfulness there is no end. Our fathers in their pilgrimage walked by Thy guidance and rested in Thy

compassion. Still to their children be Thou the cloud by day and the fire by night. Thou art the sole source of peace and righteousness. Take now the veil from every heart and join us in one communion with Thy prophets and saints who trusted in Thee and were not ashamed. Thou art God in days of tribulation as well as tranquillity. Speak to our hearts when men faint for fear and

*the love of many grows cold, and there is distress among the nations upon the earth. Keep us resolute and steadfast in the things that cannot be shaken, abounding in hope and knowing that our labour is not in vain in the Lord. Thy purpose is eternal and in the consummation of Thy will is the hope of mankind. Grant unto us, we beseech Thee, with courage and faith to go forward in troubled days and changing times. Help us to see in the hour of difficulty the time of opportunity. Constrain us by Thy Spirit into greater unity, more sacrificial commitment, richer experience of Thy gospel, deeper understanding of human needs, and a more fruitful service in the work of Thy Kingdom. In this time of uncertainty give unto us a rich portion of that guidance that cometh from above. Clarify our vision, temper our judgments, and purify our purposes so that our acts may be the expression of Thy will for us and for all mankind. Through Jesus Christ, our Lord. Amen.*

Adapted from a prayer in an Order of Worship by THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.



### **The Passing Years**

Age is a quality of mind.  
If you have left your dreams behind,  
If hope is lost,  
If you no longer look ahead,  
If your ambition's fires are dead,  
Then you are old.

But if from life you take the best,  
And if in life you keep the jest,  
If love you hold,  
No matter how the years go by,  
No matter how the birthdays fly,  
You are not old.

From the Calendar of THE RIVERSIDE CHURCH



### **New Year Scripture Texts**

Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—*Romans 8: 38, 39.*

If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.—*II Corinthians 5: 17.*



### **New Year Thoughts**

The last five years has produced a change in the world environment more important to mankind than the effect of the great ice ages on the animals. The

demonstrated ability of man to destroy the human race has made the experience of the past almost entirely irrelevant for the future.—BROCK CHISHOLM.



The special insecurity in which we now live in an age in which one civilization is dying and another is powerless to be born is typical of the insecurity in which the children of men have always lived. Each New Year is an adventure into which we must, as did Abraham of old, go out, not knowing whither we go.—REINHOLD NIEBUHR



Having chosen our course, without guile and with pure purpose, let us renew our trust in God and go forward without fear and with manly hearts.—ABRAHAM LINCOLN



Our world is drifting into an era where all political forms will disintegrate and all economic patterns will fail unless we can find the leadership that will put moral law above political loyalty and world-wide justice and Christian sharing above economic nationalism.—CHARLES A. WELLS



There are few more wholesome conclusions about life than that which assures us that the economy of things, under God, is basically good. Most of the days of most of the years for most people are pleasant and challenging. The exceptions, some of them tragically real, are still exceptions. The rule obtains, however, that year after year we can trust God for a continuance of a multitude of blessings. The day may be heavy with depressing drizzle; yet we know that the majority of the days of the year, in summer as well as in winter, are the occasion of gratitude. And so it goes. Under God all things are for our blessing.—REV. IVAN MURRAY ROSE



Whilst everything around me is ever-changing and ever dying, underlying all that change is a living power that is changeless, that holds all together, that creates, dissolves, and re-creates. That power of spirit is God. It is a purely benevolent power, for I can see that life persists in the midst of death; truth persists in the midst of untruth; light persists in the midst of darkness; love persists in the midst of hate. Hence I conclude that God is life, truth, light, and love. He is the supreme good. But He is no God if He merely satisfies the intellect; God to be God must rule the heart and transform it.—MAHATMA GANDHI



# They Want Us Everywhere

By JESSE R. WILSON



*A picturesque baptismal service in Belgian Congo at which 86 people were baptized in the presence of Dr. Wilson. The little jungle stream makes a natural baptistery as it pauses in a pool on its journey as a tributary of the mighty Congo River*

**A**FTER 26 eventful days spent in visiting all of our Baptist mission stations and some outposts in the Belgian Congo, Mrs. Wilson and I winged our way from Leopoldville to Lisbon. On that flight we witnessed again the enchanting pageant of green forests, mighty rivers, sandy, foam-rimmed beaches, blue sea, and cloud-flecked sky which one can see in overwhelming grandeur only from the vantage point of a two-mile-high airplane.

This great spectacle, however, has already faded into relative insignificance in comparison with the mighty drama being enacted on the continent of Africa where the chief actor is none other than God Himself. In His eternal purpose and timing, Africa's hour seems to have arrived. Any one who touches this continent today is sensitive to the tremendous forces which are here in operation. Men and nations are interested. All who can are seeking to stake or strengthen claims in Africa's future. They want what Africa has to offer in known wealth as yet unmeasured, and in possibly fabulous resources as yet undiscovered.

In this emerging continent, the Belgian Congo holds a place of central importance. It lies on the equator which bisects Africa. The only

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*First impressions of Belgian Congo by the Home Secretary of the American Baptist Foreign Mission Society who is making a visit to Baptist mission fields in Africa and Asia. He is accompanied by Mrs. Wilson who is making the trip at her own expense. This is the first in a series of reports which will feature subsequent issues.*

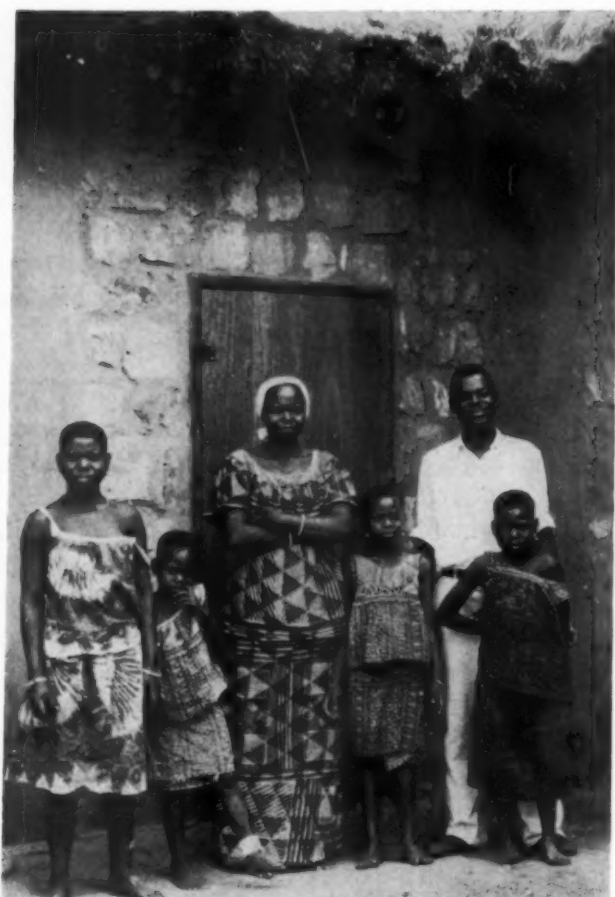
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passably good road from west to east traverses it, and approaches to it are open from both north and south. Every current of Africa's life and thought flows into it and out again, as if it were the great land's pulsating heart. Under the beneficent and enlightened tutelage of Belgium, its people have made more progress in a few decades towards cleanliness, health, education, and industry than in all the preceding centuries. The road ahead is still long and tortuous, but the morning bugle has sounded and the forward march has begun. In the midst of it all and above it all, above all colonial planning and striving, above all wealth-getting and wealth-consuming, above all the rising ambitions of the native peoples, God is at work. The drama is really His. He is Author, Stage Director, and Chief Actor.

He may not approve all—surely He does not—but He is over all, ruling and over-ruling to achieve His own redemptive purpose.

Although we have been here almost four weeks and have travelled widely by airplane, train, automobile, and river ferry, we have seen only a small episode of one act, on one tiny corner of the approximately million-square-mile stage. Our American Baptist mission work, while involving eight stations, some as far as 200 miles apart, covers only about 6% of the land area of Belgian Congo. Since, however, it is a part of the total work of the Congo Protestant Council, we are interested and involved in all that is being done.

Detailed impressions gained from our visit are manifold. One stands out above all others: *We are wanted everywhere.* By "we" I mean our missionaries and us through them. School children and church groups, old and young, Christians and non-Christians, welcomed us and the



*The Baptist pastor at Moanza, Belgian Congo, with his wife, Naomi, and their four children in front of the door to their home which he designed and built*



*The young people's Baptist church at Kimpese, Belgian Congo. The missionary is probably Henry Erickson*

missionaries with whom we were associated in every station and out-station and in every village at which we stopped. Friendly greetings came from field and roadside as we hurried on. Smiles and songs, hand clapping and flag-waving, palm branches and garlands, gifts and welcome addresses were too frequent and too universal to allow any doubt of the cordiality and appreciation with which the people accept our work and workers. Once a three-gun salute marked our arrival—the ultimate of welcome in a land where gunpowder is costly and such use may mean less meat for the cooking pots.

Moreover, the Belgian people, both officials and traders, were almost without exception warm-heartedly friendly. They seem to sense the worth of what is being done and of those who are doing it. This means much to the missionaries, and it is in marked contrast to arbitrary barriers and annoyances accorded to Protestant missionaries in some non-Belgian colonies. Only from the Catholic missionaries (and not from all of them) comes opposition bordering on hostility. That opposition presents real problems at times, and it always threatens even when it is not active. In meeting it, we can rejoice in the united strength of the Congo Protestant Council and the generally friendly attitude of Belgian officialdom.

All of this means that the land is wide open to that which we have come to give; and not only the land and the people generally, but the hearts and minds of individuals—again both old and young. The Vanga field reports some

3,000 baptisms since the last dry season and about 2,000 during the last two months. This in spite of the fact that often as high as 60% of those who apply for church membership are asked to wait. Other fields report similar gatherings. In some areas people are pressing to join the Church more than in others, but in all areas hundreds are willing to be gathered in if only we will go after them. It is not overstating facts to say that if our mission staff were doubled, the annual total of baptisms could be quadrupled within two or three years because of the seed-sowing which has already been done. The harvest is already waiting to be garnered. How tragic to see a wheatfield nodding with golden grain if no reapers come!

fear." This, too, our missionaries could say; or it could be said of them.

Let me cite one example. Dr. Glen Tuttle came to the Congo 20 years ago. He has built up a hospital and medical training school at Sona Bata which ministers annually to thousands of ill people and trains scores of medical assistants. Last year in the hospital and in the district dispensaries which he supervises, some 50,000 people were treated. He alone performed 650 operations and supervised the building of some 28 small houses for teachers and students. A full listing would record countless other things which he does. In his hospital is equipment which most American doctors would scorn. His makeshift sterilizer is 20 years old. His operating



*School teachers at Banza Manteke, Belgian Congo. A study of the faces suggests that every one of them is a man of ability and integrity and blessed with a capacity for leadership*

But let us thank God for the willing hands now at work here. They are a choice group of men and women—doctors, teachers, preachers, wives—evangelists all, heroic souls all, voluntary exiles all, choosing the rough places and the privations of the Congo trails to all the smoothness and speed and comforts of the American highways and civilized communities. Honor them all, but do not commiserate them, for they have a joy and a peace which men and women with no correspondingly high purpose and mission can ever know, even though they are surrounded with all that the world has to offer.

In the home of one of them, I turned the pages of a large biography of Sir William Osler, one of the teachers at Johns Hopkins Medical School. In a public address in New York, Dr. Osler said: "I have loved no darkness, sophisticated no truth, nursed no delusion, allowed no

room and table afford only the barest necessities for surgery, hardly enough of anything. If we do not have here in him and in those who work with him an illustration of utter heroism, high purpose, and pure devotion. I would not know where to find it.

Stories like this make interesting reading, but Northern Baptists should not take pride in making heroes of missionaries by multiplying needlessly their hardships and privations. It is great to be able and willing to make bricks without straw, but brickmakers who really want to build are more interested in better bricks and better buildings than in becoming magicians or heroes. They want to get on with the job. How glad we should be, therefore, that Dr. Tuttle and Miss Emily E. Satterberg and Miss Helen E. Gaskill will soon have a new sterilizer, a larger surgery, and a better surgical table.



White Cross supplies, a few new cars and trucks, and some other equipment are being made available to other stations also, but needs are almost overwhelmingly great everywhere—new school buildings, new houses for teachers and medical assistants, new dormitories and cook houses for students, new hospital wards, new hospital equipment, new tools for workshops, new residences for missionaries. Some missionaries are still living in native style houses, made of bamboo and mud and thatch. Dr. Ernest Price, a British Baptist surgeon who has come to relieve Dr. Tuttle of part of the tremendous load which he has carried alone for years, lives in a house which was built 60 years ago and is now resting on its fourth site, having been moved many miles three different times. It is literally falling to pieces. One dormitory still usable only because of frequent prop-

pings and repairs, was condemned as unsafe 20 years ago. Appropriations are shamefully low for even the evangelistic missionaries who spend long days and weeks "in the bush" doing the basic work of any mission. No one of them should ever have to stay away from a distant church because there is no money for gasoline.

How thankful we Northern Baptists should be to have our part in that which God is doing in this great land. We have spoken some of our lines well in this part of His mighty act, but we must learn to speak them better and new lines also must be learned and new roles assumed if we would be wholly obedient unto Him. The role of the thousands at home is to offer up prayers, interest, and loving gifts. The role of a few will be to offer themselves. The plan is: "to every one his part." In this mighty drama there is a stage entrance for all.



## Where Do We Go From Here?

*A Meditation on the Uncertainty and Challenge of the New Year*

By SANDFORD FLEMING



*Sanford Fleming*

SOME years ago a drawing by Rockwell Kent depicted two hitchhikers, a lad and a girl, standing by the side of the road waiting for someone to give them a lift. The picture was entitled, "And Now, Where?"

That picture with its question is remarkably appropriate to life and especially pertinent now.

These are days of transition, with the old order changing, yielding place to the new; but what that new order is to be is still uncertain. It is inevitable in such a period that men ask individually, and in their social and national groupings, "And now, where?"

The message of Rockwell Kent's drawing has a special relevance as we enter the New Year. We are grateful for all the mercies of the past year—the guidance of the Heavenly Father, the temporal gifts which have come constantly from His hands of love, the care which has followed us and our loved ones, the strength in trial and the comfort in sorrow which

have been vouchsafed, the joy and fruitfulness in service which have inspired and cheered us, the radiant experience of the Divine Companion who has walked with us along the highway of the year.

But our eyes are on the future. What does the New Year with its uncertainty and its promise of change hold for us?

Certainly one must not pose as a prophet, yet there is something intriguing about this question as it relates to various phases of our life. It is important politically. Two opposing philosophies, totalitarianism and democracy, are contending for world domination. Democracy itself is in danger, because instead of exalting human values, so frequently selfishness prevails and persons are degraded and exploited for others' gain. It is important economically. The disintegrating influence of war upon economic life is responsible for vast changes which cause many to face the future with fear.

But the question is most important morally and spiritually. What is the direction of your life in these higher realms of activity? Where will the close of 1949 find you in your spiritual understanding and growth, and in your service for the Master? These are questions that should concern us greatly as we

face the New Year. It is of the utmost importance that we should be sure that our lives are directed toward the higher levels of human experience and endeavor, along the path that the Master trod. It is possible for us to enter the New Year with complete assurance that the year will unfold anew the goodness of God and bring us to new heights of spiritual achievement. There is no question about God's will for us here, nor for His willingness to help. If we are willing, if our lives are directed Godwards, if we are seeking with all our hearts to walk in Christ's way, then all the power of God is at our disposal for growth and service. It may be a blessed and fruitful New Year for all of us *if we are willing*.

And what about the denomination of which we are members? Disintegrating influences have been at work in our Northern Baptist Convention and the result has been a lessening of confidence on the part of some, often stemming from inaccuracies and rumors carelessly repeated and widely believed. *It is distressing to hear things said about our Convention which are not true!* The most extreme statements are often made without any basis in fact, and taken up and repeated by others.

It would be helpful if every disciple of the Master sought always to *speak the truth, in love*. One cannot be too careful in speaking critically about a brother Christian, or about an institution or organization set for the extension of the Kingdom. Certainly every effort should be made to answer fully the question, "Is it true?" Unless one is sure here it is unchristian to repeat what is designed to bring discredit upon some phase of the work of the Master. And whatever is said, if spoken in the spirit of the New Testament, should be spoken in love. Surely those who love Christ should love one another, and even where difference seems inevitable, should continue to love.

Do we dare to hope that we are entering a new day in our cooperative activity, and that the New Year will indeed be "new" in the spirit that possesses us all, a spirit of devotion and consecration to Christ, and a spirit of love and understanding toward our brethren? I venture to state three directions for our denomination this year, statements born of hope and prayer, but at the same time statements I believe will be proved to be true.

WE ARE MOVING IN THE DIRECTION OF A NEW UNITY, REALIZING AFRESH THE VALUE OF OUR CONVENTION FELLOWSHIP. Some who have been withholding the full measure of devotion and support are finding that here they can best serve their Master and extend His cause. It has been a joy to have some pledge such a new allegiance to our fellowship in service. This does not mean uniformity. One would

not expect or desire this among Baptists. But it means unity born of a common love for our Lord and a desire to serve Him in sincerity and truth. And where we do not see eye to eye it means, in the words of a great Chinese Christian, Dr. Timothy Liu, that "we agree to differ but resolve to love."

WE ARE MOVING IN THE DIRECTION OF A NEW SENSE OF RESPONSIBILITY. The situation in our own land and in the world presents an unparalleled challenge to every disciple of Jesus. Out of the need thus presented came our Five-Year Crusade Program: the World Mission Crusade for the rehabilitation and extension of our work at home and abroad; the Crusade For Christ Through Evangelism which is being completed this year; and the Crusade for Christ Through Stewardship which will be launched at San Francisco in June. These are bringing a new awareness of our obligation as Christians: the importance and urgency of the world-wide missionary task; and the importance of sharing the experiences of the gospel with those who do not know Christ. An indication of this deepening sense of responsibility is the largest budget in the history of the Convention, which can and must be raised by the end of the fiscal year in April.

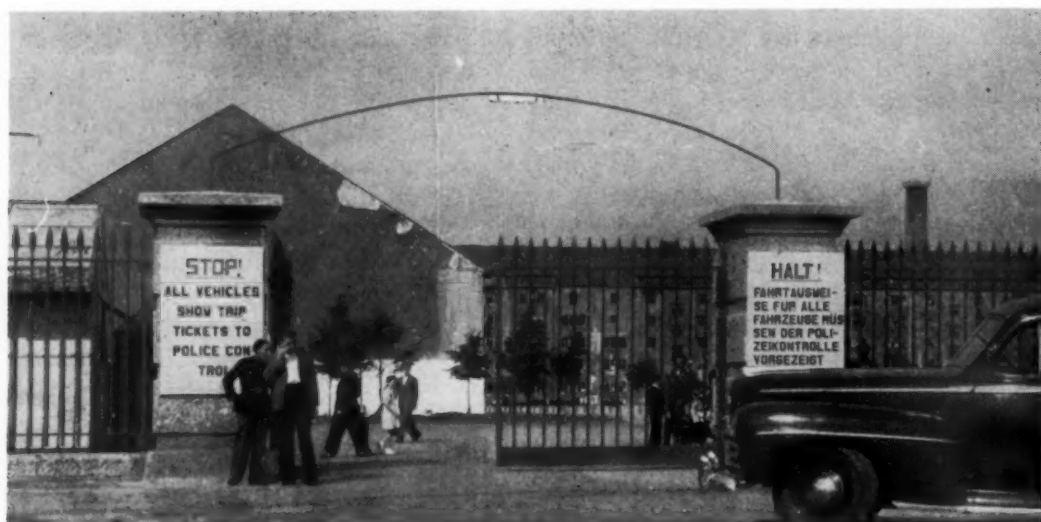
WE ARE MOVING IN THE DIRECTION OF A NEW DEDICATION TO THE WORK OF CHRIST'S KINGDOM. How greatly this is needed is apparent to all who are close to the work of the churches. The fact that if 25% of the resident membership of our churches gave 2% of their income to the unified budget we would have more than the \$7,500,000 of this year's budget for our world program, shows how far we fall short of real sacrifice for the work of the Kingdom. It is encouraging, however, to see evidence of a more complete dedication of life and substance, and it is stimulating to see our young people leading out in this advance. It is most hopeful for the beginning of the Stewardship Crusade, which will challenge all of our people to the recognition of the fact that all that we have comes to us as a trust from God to be used as stewards of His goodness and grace.

Sure it will be a blessed New Year for Northern Baptists if these things are true of our fellowship and progress in 1949! "San Francisco — 1949" will then stand out in our history as the year of a great advance in understanding and devotion. Here, at the beginning of the New Year, let us voice our consecration again, earnestly, reverently, gratefully:

With all my powers Him I greet,  
All subject to His call;  
And bowing low at His pierced feet  
Now crown Him Lord of all.

# Finding a Place for Persons Who Are Displaced

By STANLEY I. STUBER



*A camp for displaced persons outside Munich, Germany, where Dr. Stuber spoke to a group of Baptists at a Sunday service. Notice the sign STOP! He reminds the reader that many persons in that camp have "stopped" there for some three years*

**I** HAVE come back from Europe convinced that in the whole area of relief and reconstruction the most crucial and pressing problem before Christian people is that of Displaced Persons, commonly referred to as "DPs." After studying conditions in several camps in Germany, and conferring with officials in the State Department, the International Relief Organizations, Church World Service, and the Army, in Stuttgart, Munich, Frankfurt, and Heidelberg, I am now advocating that Northern Baptists accept a place of leadership in the resettlement of Baptist DPs, including the supplying of special funds in order to secure a Baptist worker in Europe, inland transportation costs, and expenses related to resettlement. This must be done through the coordinated channels of the Northern Baptist World Relief Committee, the Home and Foreign Mission Societies, the Baptist World Alliance, and Church World Service.

The full impact of this DP problem came upon me one afternoon in Frankfurt. During the morning I had met with the U. S. Consul. He had told me that under the new DP legislation everything now rested in the hands of the U. S. Commission on Displaced Persons. The Consul

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*The story of a visit to several camps for displaced persons in Germany who are commonly known as DPs, and the challenge presented to Baptists to support a Baptist displaced persons program*

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would issue visas only after the Commission had processed individual DPs in the various camps. But in conferences with the Army and with those who had attended briefing sessions held by the Commission, I discovered that the basic work must be done by voluntary agencies like Church World Service. The essential thing is to have each DP unit supplied with the assurance of a home and a job here in the United States. During that afternoon in Frankfurt, as I spent hour after hour working on a list of DPs who had received all their necessary papers and clearances, *except the all-essential assurances of homes and jobs*, the tremendous importance of this last step came upon me with overwhelming force.

In the huge camp in Munich I had preached to a group of Baptist DPs. I had seen their miserable living conditions in cellars and garrets and among the ruins, usually two families to a



room. I was invited to eat with them. Our meal consisted of a large bowl of potato soup. There was nothing else! In Stuttgart our Baptist DPs pleaded with me to help release them from their three-year bondage. At Pasing the DP tailor showed me his little shop which lacked all the materials necessary to keep those employed there busy. Most of the material is worked over and over again for purposes of practice and designing. At Hanau I was impressed by the fact that the hundreds of children born in the DP camps know of no other life, no other country, no other environment than that of the morally and spiritually degrading conditions of the camps.

These DPs do not deserve such a fate. Of the 850,000 still in the camps, 80% are Christians. Most of them have been active in local churches in Latvia, Lithuania, Poland and other lands now occupied by Soviet Russia. They fled into Germany because they loved liberty. They do not want to go back to their native land because they do not want to be robbed of their freedoms

—perhaps of their lives. They are decent, God-fearing people who deserve a little practical consideration on the part of the Christian people of America.

The U. S. Displaced Persons Commission must be assured that:

1. Employment at prevailing wages without displacing an American worker is available.
2. Safe and sanitary housing is available without displacing another person.
3. Transportation from the port of debarkation to the place of employment will be provided.
4. The immigrant will not become a charge on public funds.

When such assurance has been accepted by the Commission, it will inform its representatives in Germany, who may then recommend an applicant for the job to the Consul for the issuance of a visa. Church World Service, our interdenominational relief organization, will be one of the agencies recognized by the Commission as competent to give assurances that will be acceptable.

**RIGHT:** Six pastors who are working among displaced persons in the numerous camps throughout Germany. **BELOW:** Two Baptist women who with their families and personal belongings are crowded in one small room. In one camp Dr. Stuber found six families living in one large room. Privacy is unknown



**BELOW:** Elmars Germanis, a displaced person in charge of Church World Service Recreational Program at his camp. He was offered a job in Newark, New Jersey, but because of government red tape and delay he could not accept it. **BOTTOM CENTER:** The wood pile ready for winter at Hanau



This DP problem is not new with the Northern Baptist World Relief Committee. Over two years ago the committee voted to make DP work one of its major concerns. As a result it has already provided \$119,517 for this great need. The actual services rendered consist of supplying CARE packages, shoes and clothing, a full-time DP worker in the person of Rev. Lewis A. Brown of the ABFMS, and the emigration of Baptists through the Baptist World Alliance and Church World Service. Besides all this I have given much time to the DP problem, serving on the DP Committee of Church World Service (including membership on the Executive Committee), and as chairman of a special committee on DPs and the Churches. In the latter capacity I produced the booklet, "DPs ARE PEOPLE."

amount, plus large amounts for general relief in Germany. This \$100,000 will be broken down into two major divisions: 1. Emigration needs abroad; 2. Resettlement needs here in America.

The emigration service will provide a full time worker to help process Baptist DPs, spiritual service in the camps, and a certain amount of material aid. On this side there will be reception and relocation costs. While the International Refugee Organization will care for all ocean transportation costs, individuals or voluntary organizations will have to provide travel costs from port to place of settlement. Due to the emergency nature of the situation, and because Church World Service is already set up to do the job both here and abroad, there has been a general agreement between the Baptist World Alliance and representatives of the Northern



*A group of Baptist displaced persons in camp outside Munich, Germany, all of whom have benefitted by CARE packages, clothing, and letters through the Foreign Mission Societies, and the Baptist World Relief Committee*

Now that the U. S. Congress has passed specific legislation which will permit the entrance of 205,000 DPs into this country during the next two years, Northern Baptists, in cooperation with the Baptist World Alliance, have begun a new and enlarged DP program. The NBC World Relief Committee is providing a total amount of \$100,000 for future DP work. It is doing this on faith, expecting that Northern Baptists will make extra gifts for this emergency DP service. Southern Baptists are giving an equal

Baptist Convention that the larger part of the actual work will be allocated to Church World Service. Our special Baptist DP workers, along with the various Baptist committees, will therefore work in the closest kind of active cooperation with the DP Committee of Church World Service. This will speed up the whole process, and save much duplication of time, effort and money.

With tears in their eyes our Baptist DPs in European camps asked me to do everything

possible to help them get resettled. I promised that I would do everything that I could. Now I am trying to fulfill that promise. But I fully realize that action on the level of national committees will not be enough. This concern must get down to the local level. Local church members, all over the country, must try to do something about it. All can give extra money for Baptist DP work. Many can give jobs and provide living space.

Here is a situation which cannot wait. If we want Baptist DPs on those ships sailing to America we, as Baptists, must provide jobs and homes. Nobody is going to accept our obliga-

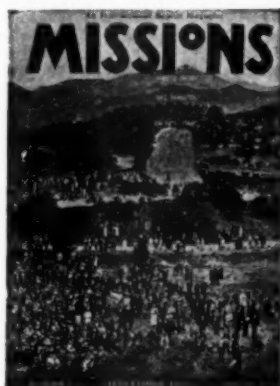
tions. Both the Jews and the Roman Catholics are backing their DP commitments to the very limit. The Lutherans are also conducting an impressive DP program. On this basis, Jews, Roman Catholics and Lutherans will be resettled. Baptists will also be resettled if individual Baptists and local Baptist churches will get behind the program outlined in this article. Send your offers of jobs and housing to the American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y. For further information concerning the whole DP problem write to the DP Committee, Church World Service, 214 East 21st St., New York 10, N. Y.



## WHY I READ MISSIONS

By MRS. ROBERT BERKELMAN

*The following essay was awarded second prize in last spring's MISSIONS PRIZE CONTEST.*



THE young man at my door was so earnest and eager to sell his magazines that I allowed him to take my time as he explained their advantages.

"You surely want to know what is happening in the world," said he. "We live in one world now, you know, and this magazine will help you realize it."

"Yes," I replied. "But I already have a magazine that does that, and more vividly than the one you are offering me."

"Well," he continued eagerly, "you'll want to read some stories. Now here's a little magazine full of interesting ones."

"I'm sorry," I answered, "but I have a magazine that contains true human interest stories, and many characters in them are people I know; so naturally I am eager to read them."

He was not discouraged yet. "Here is a magazine," he went on to say, "that you really need. It is full of challenging articles that make you think about important issues in government, in politics, and in society. It discusses questions such as world peace, the United Nations, racial discrimination, etc. Surely, you want to be up on such matters, don't you?"

"Indeed I do," I said, "and I am. I have a magazine that is fearless in championing the cause of human rights, and showing us our own weaknesses and blindness. No alert person who had ever read it would care to be without it. And above all, it interprets the world mission of the Christian church."

"I guess you have me cornered," the young man finally acknowledged. "Would you mind telling me the names of your three magazines?"

"All three are one magazine," I replied. "Its name is MISSIONS. May I sell you a subscription?"



# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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WILLIAM B. LIPPARD

Vol. 147

JANUARY, 1949

No. 1

## Are the American People Being Propagandized For an Alliance with Dictatorship Spain?

IT IS more than possible that a formal proposal will soon be made to recognize the government of Dictator Franco in Spain, to restore diplomatic relationships, perhaps to make an alliance with Spain, and to try again to have Spain admitted to the United Nations. Are the American people now being propagandized to prepare them for such a proposal? On his most recent return to the Vatican, Mr. Myron C. Taylor as President Truman's unconstitutional Ambassador to the Pope, stopped at Madrid for a long interview with General Franco. Former Postmaster General James A. Farley, a loyal Roman Catholic layman, also had a long conference with the Spanish dictator. In a press interview and in a radio address he urged that Spain be recognized. Secretary of State Marshall also called upon the Pope. It is not divulged whether he discussed the problem of Spain. Do these visits intimate that the Roman Catholic Church is the chief sponsor of a proposal to recognize Spain? How quickly the American people forget. Was not General Franco always included in the notorious quartette, Hitler, Mussolini, Hirohito, Franco, as archdictators and the great menace to world peace? Was the invasion of Africa in 1942 a military operation not only to attack Italy but

also to offset an alliance between Hitler and Franco and the transfer of Gibraltar to Germany? Was not Spain denied admission to the United Nations at the San Francisco charter meeting in 1945 because this organization was to be restricted to democracies and "peace-loving" states? Did not the United Nations only two years ago again blackball General Franco as an ally of Hitler and call upon member nations to withdraw their ambassadors? Can any Baptist or any other advocate of religious freedom support any regime in any nation that denies this inalienable human right? (Read again John D. Hughey's article, "Farewell to Religious Liberty in Spain", in *MISSIONS*, September, 1948, pages 420-424.) Would not an American-Spanish alliance instantly create the impression that the United States is prepared to establish a Fascist Europe and thus administer a terrific shock to the feeble but still struggling forces of European democracy? Apparently all of these considerations are to be forgotten in the current frenzied search for new allies in the "cold war" between the United States and Russia and for new military bases in Spain in the event of a third World War. Here indeed is irony, incredible, almost bordering on madness. During the long years of the war which to many Americans is now but the fading memory of a nightmare, Russia was our friend and he who ventured to write even a mildly critical editorial comment about Russian dictatorship or to print a friendly word about Spain was promptly smeared as a pro-Nazi. Now Spain is ardently wooed as friend and ally and Russia is anathematized as the enemy. Once we gladly allied ourselves with communism to overthrow fascism. Now are we to be asked to ally ourselves with fascism to overcome communism? Could anything be more fantastic?

## New Year Communism or Community And the Christian Answer

IN AN address at the Student Volunteer Convention at Indianapolis 12 years ago (See *MISSIONS*, February, 1936, pages 100-101), Dr. Edwin McNeill Poteat gave a brilliant, philological analysis of two words, COMMUNITY and COMMUNISM. He traced their origin to the union of COM and MU, two ancient Sanskrit roots. COMMUNITY is a noble, meaningful, inspiring

word. Its idea and reality satisfy the deep yearnings and high aspirations of the human soul. COMMUNISM has become an evil word, not intrinsically evil, for it is sanctioned by New Testament practice, but evil because of its association with an atheistic totalitarian philosophy that sees only the material needs of man and regards man as made for the state and not the state as made for man.

Crossing the threshold into the new year humanity is everywhere conscious of a growing, uneasy feeling that the world faces the inexorable choice between community and communism. In the United States there is increasing awareness that the national economy must be based on the principle of community or it will plunge into another devastating depression and emerge in an American form of communism. In its international relationships the world realizes that national sovereignty must be surrendered by all nations to establish community on a global scale or else a third world war will end in the universal establishment of communism.

In the global spread of Christianity the church also senses that the choice lies between Christian world community and atheistic global communism. That was emphasized at the recent Foreign Missions Assembly at Columbus, Ohio. (See *MISSIONS*, December, 1948, pages 598-602). "The ideology of communism is one that speaks directly to the problems of Asia," declared Chairman R. E. Diffendorfer in introducing the advance program in foreign missions. "It speaks to the hungry, the landless, the debt-ridden, and the oppressed. All over the map the frontiers of communism are inching forward. They can be pushed back only by the forceful progress of an idea and a program that stops them in their tracks. American Christians must either serve the needs of all God's people better than the communists offer to do, or else prepare to yield to them. *The issue is that clear!*" Since then the ominous loss of Manchuria and the further spread of communism in China confirm what he said. Likewise Prof. Kermit Eby of the University of Chicago warned the Columbus assembly, "The challenge of communism will be met only when you and I as Christians are more radical than the communists but for better reasons."

**MISSIONS**

Here is a New Year challenge and a new, startling, commanding argument for the world expansion of Christianity which former supporters of foreign missions never envisaged. The other arguments as relevant and as unshakable as before, have lost none of their validity. The command of Christ, "Go ye into all the world," is as inescapable as ever. But now the purpose of His coming, as explained to Nicodemus, "that the world through him might be saved," is given a global setting and an urgency never before appreciated.

Christian world community or atheistic global communism—which shall it be? The Christian church in its global missionary enterprise has the only answer.

### The Challenge of Election Day To Baptist Custom in Calling a Pastor

IN HIS analysis of November's election day results Mr. Arthur Krock, columnist for *The New York Times*, tabulates the age of the men who will be in line for succession as President of the United States in the event of the death of both President Harry S. Truman and Vice-President Alben W. Barkley. The President is now 64 years old which means he will be 68 when his term of office expires. The Vice-President is 71 years old. Mr. Sam Rayburn, next in line as Speaker of the House of Representatives, is 66 years old. In the event these three men die during the next four years the next man in line for President would be the President of the Senate. The three men most often mentioned for that office are Senators Joseph C. O'Mahoney, age 64, Walter F. George, age 71, and Kenneth D. McKellar, age 80. Thus the President of the United States is one year younger than the retiring age in the Northern Baptist Convention. The Vice-President is six years older, while the next four men in the line of succession are respectively one year younger and one, six, and fifteen years beyond the age when Baptist churches consider their ministers as having outlived their best usefulness as spiritual leaders of the churches. It is a trite, platitudinous, yet realistic truism to say that we are living in one of the most crucial periods in American history. And yet by their votes last November the American people expressed their

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sublime confidence that men approaching age 65 and well beyond it are not too old to be responsible for guiding the destiny of the United States during this crucial period. With this remarkable example before them surely Baptist churches must seriously reconsider their all too prevalent practice and often reprehensible custom of refusing to call to their vacant pastorates men, superbly qualified, able, consecrated, efficient, simply because they are beyond 65 or 60 or in many cases 50 years of age. If a man in the age bracket 64 to 68 during his term of office is not too old to serve as President of the United States, then assuredly a minister in the same age bracket is not too old to serve as pastor of a Baptist church.

## Editorial ♦ Comment

♦ OCCASIONALLY AN INCIDENT IS REPORTED ON which anybody can write an editorial. *The Christian Advocate* (Methodist paper) tells the story of a Jewish convert to Christianity who took his small son to church. When the service had ended and father and son were walking home the boy said to the father, "Daddy, the man said nothing about Jesus Christ."

♦ THE FOREIGN MISSION BOARD and the Woman's Board have jointly issued a mimeographed summary of what has already been accomplished by the funds allocated to them from gifts to the World Mission Crusade. This magnificent denominational achievement was reported to the Atlantic City Convention in 1947. (See *MISSIONS*, June, 1947, page 330). In tabulated form, arranged by mission fields, and classified according to needs met, the summary reports 330 churches rebuilt (including those still in process of reconstruction), 48 missionary residences restored, 28 mission automobiles supplied, 13 hospitals rebuilt or re-equipped, 69 bicycles made available to missionaries for touring in areas where automobiles cannot be used or their cost is still prohibitive, 84 school and college buildings repaired, 32 new missionaries sent to the fields, and 28 mission hospitals furnished with complete new medical supplies. Here is an impressive record of postwar reconstruction of what had been destroyed or damaged during the years of the war. Accompanying the summary are 10 pages of detailed field reports as to how and where these items were supplied. Total World Mission Crusade pledges, as reported at Atlantic City, amounted to \$16,163,601 of which \$14,416,717 were

paid as of November 1, 1948, leaving a balance of \$1,746,884 still to be collected. For anybody who desires to know how his gift to the World Mission Crusade was used, here is an informing and a reliable answer. Any of the secretaries of the two boards will be glad to give more detailed information to any inquirer on request.

♦ THE DEATH ON NOVEMBER 11, 1948, of Alma J. Noble will bring sorrow to thousands of Baptist women who recall her stimulating leadership of the

## THE GREAT DELUSION

Number 157

MIXING GASOLINE AND WHISKEY

AT THE 46th annual meeting of the American Automobile Association in San Antonio, Texas, the chairman of its National Safety Traffic Committee, Mr. Lou E. Holland, reported an increase of 20% in the year 1948 in the number of gasoline stations where intoxicating liquors are sold. He emphasized that highway accidents traceable to this cause are increasing daily. Statistics show that about 10,000 gasoline stations across the United States now sell liquor so that when the motorist stops for fuel he is tempted also to stop for a drink. "Many of these motorists at night," said Mr. Holland, "have already been drinking heavily at night clubs. On the way home when they fill up the tank they want a few more drinks to wet the fag end of the evening. Those last drinks usually lead to the hospital or the morgue. Thus the evil genie that escapes from the bottle is claiming an appalling total of victims. We have arrived at a situation where drastic action must be taken or thousands of lives will be sacrificed." In concluding his address he reminded the Association that warning was given last year on meeting this insidious growth of drinking at roadside filling stations, but little public attention was paid to it. A survey is to be made this winter to ascertain the exact number of gas stations where liquor may be bought. State Legislatures are to be urged to enact legislation making it a crime to sell liquor and gasoline under the same roof. When the American people were so easily persuaded by clever and alluring propaganda 16 years ago to legalize the return of alcoholic liquor they were never told that 10,000 or more stations were soon to dot the highways across the United States where gasoline and whiskey could be bought to the menace of every driver on the road.



World Wide Guild from 1915 to her retirement in 1938. It will surprise all to know that she was 80 years old. Nobody could ever have thought of her as old. Blessed by nature with an amazingly vigorous and perennially youthful personality she radiated loyalty for missions wherever she went. On the mission fields at home and abroad today are many women serving in difficult assignments and at remote stations who first caught the vision of missionary service from Alma J. Noble. Thereafter they "followed the gleam" wherever it led them. All over this land are multitudes of Baptist women who will ever feel grateful that in this journey that is called life, at some conference, or church meeting, or summer house party, or World Wide Guild camp, their pathways crossed that of Alma J. Noble and they came under the abiding spell of her charm and felt the radiant impact of her enthusiasm. A tribute to her career appears on page 54 and another will appear in next month's issue.

◆ THE SOUTHERN BAPTIST HOME MISSION BOARD may some day be subjected to a special study of its work and program by the Southern Baptist Convention. "The time has probably arrived for such a study," declares an editorial in *The Religious Herald* (Southern Baptist paper in Virginia). At the Con-

vention in Memphis last May the Home Mission Board made a fervid plea for an increased budget. The argument offered in support was not home mission need and opportunity in the South but *expansion of work in Northern Baptist territory in the North and the West*. "Numerous Southern Baptists in the eastern area of our Convention where large sums of money are contributed for our cooperative program, look with disfavor upon this invasion of the North," continues *The Religious Herald* editorial. "Certainly they do not regard it as a Christian mission. Remarks by some speakers at the Memphis Convention created the impression that they would welcome a review of the Home Mission Board and its work." The inference is clear. Much of the recent difficulty and lack of Baptist fellowship in some Northern areas into which Baptists from the South have migrated and established residence appears to be caused not so much by their unwillingness to fellowship and affiliate with Northern Baptists as by the expansionist policy of the Southern Home Mission Board. Apparently that Board regards as negligible its own immense evangelistic opportunity among Negroes, sharecroppers, mountain whites, and other Southern people in the need of the gospel compared with the opportunity offered by expansion into Northern territory.



## THE LIBRARY

*Reviews of Current Books and Announcements by Publishers*

► THE CHRISTIAN OUTLOOK by Kenneth Scott Latourette, Professor of Missions and Oriental History in Yale University, is a forthright and sensible prophecy by the foremost church historian of our generation. That he is a Baptist tremendously interested in foreign missions, and a member of the Board of Managers of the American Baptist Foreign Mission Society, is not accidental. He is a man with a Christian passion. This volume attempts to answer such questions as "What kind of Christianity will increase?"; "What forms of our faith are declining?"; and "Through what channel or channels will Christianity be prop-

### CAN PROTESTANTISM WIN AMERICA?

Charles Clayton Morrison

HERE is the straight thinking and the plain speaking imperative to understanding and action. One of the key figures in American religious life of this generation lays open in this book his dominant concern: "Can Protestantism Win America?" Forty years of surveying the changing church scene as editor of *The Christian Century* has enabled Dr. Morrison to analyze the situation with singular clarity. What he sees and here records will first unsettle, then challenge the Christian conscience of this nation.

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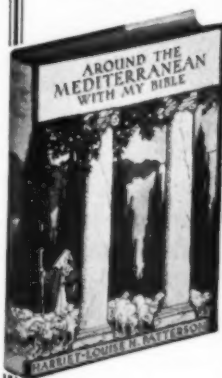
agated in the future?" His contention is that Christianity is still in its infancy. The forms which it has thus far taken are not necessarily final or normal forms. Because of the waning of Western Europe and the British Isles, forms of Christianity in those areas are weakening, notably Roman Catholicism and to a lesser extent the Reformed Churches and Anglicanism. It is "free church" Protestantism in the United States that seems to be the channel through which Protestantism will flow toward the main course of the Christianity of the future. What forms that Christianity will take in the far future we cannot know. Our task today is to aim

at nothing short of the Great Commission and not be content until the Ecumenical Movement is true to its name. Here is a sound, encouraging interpretation of history, superbly written. The material was given in whole or in part as lectures in ten institutions in 1946 and 1947. (Harper and Brothers; 231 pages; \$2.50.)

► **EDUCATION FOR LIFE**, by *John O. Gross*, is a startling and provocative study of the formal educational program of the public school system in America, with its growing disregard for religious training. Early education in America had as its chief purpose the growth and development of Christian character. The current trend is to divorce religion from education. In so doing the foundations on which American democracy were built are being destroyed. "The fountainhead of democracy is the Christian faith," and the early public schools helped keep that faith alive. During the second half of the 19th century the most effective religious educational program was carried on through the public schools. Gospel songs were sung, and stories read that exalted high morals, sobriety, thrift, and righteousness. *McGuffey's Reader*, of which 122,000,000 copies were sold, placed a high estimate on moral character. "He brought knowledge and virtue together and caused each to aid the other." He taught his readers kindness, courage, fidelity, self-reliance, and faith in God. His reader would be an improvement on some modern church school quarterlies in teaching Christian ideals. This type of education, dominated by spiritual values, produced a worthy culture which is in danger of being lost if its source is ignored. It is the duty of the Christian church to see that our public schools are true to their heritage, for the church "cannot

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hope to survive unless it creates an environment friendly to the Christian way of life." (Abingdon-Cokesbury; 219 pages; \$2.25.)

► **THE SNOWDEN-DOUGLAS SUNDAY SCHOOL LESSONS**, by *Earl L. Douglas*, as in previous years will be welcomed for 1949 by Sunday school teachers all over the world for its practical expositions of the international lessons. The teachings of each lesson are emphasized by numerous illustrations and quotations. The lessons are marked by a warm evangelical approach and are presented in lucid fashion. (Macmillan; 428 pages; \$2.00.)

► **PELOUBET'S SELECT NOTES ON THE INTERNATIONAL BIBLE LESSONS FOR 1949**, by *Wilbur M. Smith*, is the 75th anniversary volume of this annual commentary. The 52 lessons for the current year are treated from the evangelical viewpoint, with scholarly interpretation, and include much helpful illustrative material. Full page pictures in color as well as pen drawings help to make the lessons more clearly understood. Pastors, leaders of adult classes, and teachers of all grades will find this a useful commentary. (W. A. Wilde Co.; 402 pages; \$2.75.)

► **HOW WE GOT OUR DENOMINATIONS**, by *Stanley I. Stuber*, is just the book that young people, men, women, and church organizations have wanted for a long time for individual and group study. Many books, in this field, are wordy and complicated by references and quotations. Dr. Stuber has done a superb job in presenting a brief, comprehensive, and readable church history primer in 32 telling chapters, followed by suggestions for discussion and research. The study is divided into four parts:—The Primitive Church, dating from Jesus to 323 A.D.; The Ancient Catholic Church, or the undivided Catholic Church from 323 to the decline of the Papacy; The Protestant Reformation, with its awakening and results; The Modern Church, giving a brief summary of the organization, belief, polity, and teachings of the following churches: Catholic, Episcopal, Presbyterian, Congregational, Lutheran, Reformed, Baptist, Quaker, Methodist, Universalist, Unitarian, and Disciples, emphasizing the chief contribution of each body, and closing with a strong ecumenical plea for a united Christian front. (Association Press; 224 pages; \$2.50.)

► **THE FLIGHT OF FREEDOM** by *Paul Scherer* seeks to root freedom in the sovereignty of God, in the dignity of man as a child of God, in the Incarnation, in the brotherhood of man and in the eternal purpose of Christ. The theology underlying the book is the continental, crisis theology of Berth, Brunner, Berdyaev, Kierkegaard, and C. S. Lewis. Its philosophy is that of Maritain and Sorokin. All men are wretched, miserable sinners: Paul as well as Judas. The context of freedom is set in the vast divine-human encounter in which God pursues men. We are free when we obey God. We are slaves when we refuse to do so. Christ is the victim who died for us. Man's dignity as a child of God has been lost in the secularism which followed the renaissance and the industrial revolution. Man is morally and spiritually sick. He is conscienceless. God's absolute will is grounded in the order of the universe. Morality is not relative. The author is a Lutheran minister, now a professor of homiletics in Union Theological Seminary in New York City. The book contends for an aggressive good will pacifism. The author is a friend of "the foe and the friendless." The book is beautifully written, and is powerful preaching whether one agrees with its every idea or not. For example, pacifism might work if men were Christian, but how can one refuse to police the world, if men are admittedly bad? The substance of the book was the material for the Cole Lectures at Vanderbilt University in 1945 and the Mid-Winter Lectures at the Austin (Texas) Presbyterian Theological Seminary in 1947. (Harper and Brothers; 245 pages; \$2.50.)

#### Books Received

**THE PARSON TAKES A WIFE**, by *Maria Williams Sheerin*, Macmillan, 204 pages, \$2.75.

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**THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS FOR 1949**, Edited by *Earl L. Douglass*, Macmillan, 428 pages, \$2.00.

**THE BEST OF JOHN HENRY JOWETT**, edited by *Gerald Kennedy*, Harper and Brothers, 167 pages, \$2.00.

**GAINING THE FAITH YOU NEED**, by *James Gordon Gilkey*, Macmillan, 118 pages, \$2.00.

**UNDERSTANDING ADULTS**, by *Donald R. Gorham*, Judson Press, 161 pages.

**CHRISTIANITY AND COMMUNISM**, by *John C. Bennett*, Association Press, 128 pages, \$1.50.

**POPULAR PARABLES FOR YOUNG FOLKS**, A collection of 63, with prayers and Bible messages, by *John Henry Sargent*, W. A. Wilde Co., 139 pages, \$1.50.

**MUSIC SECTION OF THE WORLD'S GREAT MADONNAS**, by *Cynthia Pearl Maus* and *Evelyn Lysle Fielding*, Harper and Brothers, 90 pages, \$1.50.

**A GUIDEBOOK TO THE BIBLE**, An introduction to the Bible, its authors, its contents, its living ideas, and its three-thousand-year history, by *Alice Par-*

*melee*, Harper and Brothers, 331 pages, \$3.50.

**EUROPE BEHIND THE IRON CURTAIN**, by *Martha L. Moenich*, Zondervan Publishing House, 153 pages, \$2.00.

**THE AFRICA OF ALBERT SCHWEITZER**, by *Charles R. Joy* and *Melvin Arnold*, Harper and Brothers, 172 pages, \$3.75.

**CAN PROTESTANTISM WIN AMERICA**, by *Charles Clayton Morrison*, Harper and Brothers, 225 pages, \$2.50.

**SELECTED POEMS OF JOHN OXENHAM**, Edited by *Charles L. Wallis*, Harper and Brothers, 178 pages, \$2.00.

**DESTINATION PALESTINE**, the Story of the Haganah Ship Exodus of 1947, by *Ruth Gruber*, A. A. Wyn Publisher, 146 pages, \$2.50.

**GREAT MISSIONARIES TO THE ORIENT**, by *J. Theodore Mueller*, Zondervan Publishing House, 133 pages, \$1.50.

**J. HUDSON TAYLOR**, by *Basil Miller*, Zondervan Publishing House, 136 pages, \$1.50.

**FIFTY THOUSAND MILES OF MISSIONARY MIRACLES**, by *Lester F. Sumrall*, Zondervan Publishing House, 176 pages, \$2.00.

**MY SERMON NOTES ON OLD TESTAMENT CHARACTERS**, by *W. P. Van Wyk*, Zondervan Publishing House, 144 pages, \$1.75.

**CLOUDS OF THOUGHTS**, by *Lucette M. Prichard*, Richard R. Smith, Publisher, 47 pages, \$2.00.

**PREACHING AND THE DRAMATIC ARTS**, by *E. Winston Jones*, Macmillan, 123 pages, \$2.00.

**BIBLE STORIES FOR BOYS AND GIRLS**, a collection of 70 stories ranging from the story of creation to the story of John on the Island of Patmos, by *Theodore W. Engstrom*. The book is printed in large type and widely spaced so that the stories can be easily read by children. Zondervan Publishing House, 192 pages, \$1.95.

**BE GLAD YOU ARE A PROTESTANT!**, by *Harry C. Munro*, Bethany Press, 138 pages, \$1.50.

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# Forty Years of Cooperative American Protestantism

*Four decades of Protestant cooperation are commemorated by the Federal Council of the Churches of Christ in America at its 40th anniversary celebration in Cincinnati, Ohio, December 1-3, 1948*

*Reported by WILLIAM B. LIPPARD*

TO THE Baptist minority who are opposed to the Federal Council of Churches for sincere theological reasons, it should be mightily reassuring to know that at its 40th anniversary meeting in Cincinnati last month the Council reemphasized its charter status "to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Saviour." Moreover it reaffirmed an interpretative declaration of its Executive Committee in 1942 that this meant the deity of Christ as historically understood by the Christian church. And to such Baptists as may have believed the recent pernicious charges of communism, it should likewise be reassuring to learn of General Secretary Samuel McCrea Cavert's vigorous repudiation of such charges as "deliberate misrepresentation." *That is a polite way of declaring that they are lies!* Instead of supporting communism, said Dr. Cavert, the Federal Council emphasizes that "the constant struggle to make human society more Christian by securing freedom and justice for all is the one effective long-range way of preventing the spread of communism." The prolonged applause showed that the huge crowd in the ball room of Cincinnati's Hotel Gibson agreed with him. It is to be hoped that the Baptist minority will now join heartily with the Baptist majority in giving full support to this agency of 25 denominations with a total constituency of 28,000,000 Protestant church members. At Cincinnati the number of member denominations was increased to 27 because two others, the Society of Friends of Philadelphia and vicinity, the oldest branch of the Quakers in the United States, and the Romanian Orthodox Church in America, were elected to membership after having first been approved by each of the 25 member \* denominations.

More than 500 delegates, alternates, and visitors attended this significant birthday anniversary. President Charles P. Taft, Episcopal layman, leading citizen of Cincinnati, and son of the late U. S. President Howard W. Taft, presided. He used the same gavel that had been used at the Council's organization meeting in Philadelphia 40 years ago.

\* The Baptist delegation at its own session with 29 Northern Baptists present, voted unanimously in favor of both applications.—Ed.

In a masterly anniversary interpretation Dr. Cavert, General Secretary since 1919, traced the four decades of cooperation among American churches, climaxed today by the functioning of councils of churches in 40 states and 670 counties, cities and communities. "The genius of this movement," said he, "lies in the recognition of the principle that *the churches have a unity of Christian faith and life that lies at a deeper level than any of their differences.* They have learned to live together in continuous fellowship instead of isolation. They support and help each other in tasks which confront them all." Once again he emphasized that "the Federal Council has never sought any authority over the member churches and has always disavowed any attempt to erect a centralized administration of church life. It is not an association of heterogeneous faiths but a fellowship and a living symbol of the united concern of American churches for the Lordship of Christ over the entire realm of human life." For 40 years this concern has been manifest in the evangelistic and in the social emphases in the Council's program. In conclusion he summarized briefly the Council's 40 years of achievements in activities ranging from evangelism to world peace and the most recent in overseas relief and reconstruction.

Of course an occasion as meaningful as a 40th anniversary had to be celebrated by a banquet. So on Wednesday evening, December 1st, more than 500 guests sat at dinner in Cincinnati's Masonic Temple. The long but interesting program included three short speeches by former Council Presidents, Bishop F. J. McConnell Bishop Ivan Lee Holt, Dean Luther A. Weigle, also three messages by mail from three other presidents, Dr. Edgar DeWitt Jones, Dr. G. A. Buttrick, and Bishop Henry St. G. Tucker, and two formal addresses by Dr. George W. Richards of the Evangelical and Reformed Church and Bishop G. Bromley Oxnam, likewise a Council ex-president. Interspersed were several superbly rendered anthems by the *a capella* choir of the Hughes High School of Cincinnati, and several greetings by telegram and mail from councils of churches in foreign lands. President Charles P. Taft read the following message from the White House.

THE WHITE HOUSE  
WASHINGTON

Dear Mr. Taft:—

I extend heartiest congratulations to the Federal Council of the Churches of Christ in America on its forty years of increasingly successful efforts to draw Christian forces together in effective cooperation.

It is highly gratifying to see the American churches exerting a united influence over the strengthening of spiritual foundations of our national life at a time when a materialistic philosophy is so widespread. I warmly welcome the invaluable contributions which the churches of the Federal Council are making to the faith of our people, to social welfare, to interracial cooperation, and to international order.

I hope the coming years will bring still greater unity of purpose and effort among the religious forces of America.

Very sincerely yours,

(Signed) HARRY S. TRUMAN

Mr. Charles P. Taft, President,  
Federal Council of Churches of Christ in America,  
Cincinnati, Ohio

In his formal address at the banquet Dr. George W. Richards was in reminiscent mood as he reviewed the history of the Federal Council during the 40 years, for he had been one of the founding members, and he pleaded for a continuation of the same "unity of spirit with diversity of form." Bishop G. Bromley Oxnam paid high tribute to the Council's contribution to international understanding and peace and its influence in mobilizing Christian public opinion. The United Nations magnificent charter preamble reflected that Christian opinion.

To enable the people of Cincinnati to share in the inspiration of this anniversary a public meeting was scheduled for Thursday evening, December 2nd in the Taft Auditorium.

A program feature which made newspaper headlines was the award of a testimonial scroll to Mr. Branch Rickey, Manager of the Brooklyn National League Baseball Club for his "courageous and unprecedented application of Christian principles to American sports" in having signed up the Negro baseball player Jack Robinson, and "for his extending opportunity in sports without regard for race, color, or creed."

A message was read from Mr. John Foster Dulles, then in Paris at the sessions of the United Nations, who urged upon the churches that since "moral forces do really influence the conduct of the nations", it was their special responsibility "to create strong intelligent moral judgment and to support the United Nations as an organization which enables such judgments to have world wide influence." Dr. J. Leighton Stuart, U. S. Ambassador to China, was scheduled to speak but was detained by the grave conditions in China. His address was read by Secretary Roswell P. Barnes. "Asia is experiencing the struggle between godless materialism and belief in spiritual values," wrote the Ambassador, so that the situation there and especially in China, "constitutes a challenge of

fascinating interest to the Christian faith" and a daring opportunity "to realize the social order which Jesus described as the Kingdom of Heaven on earth and as the most dynamic revolutionary movement of all time." In conclusion the Ambassador appealed for the continued sending of foreign missionaries to the Far East.

Several well rendered anthems by the *a cappella* choir of Cincinnati's Walnut Hill High School received an ovation of applause.

In his presidential address Mr. Charles P. Taft discussed "The Church and its Laity" and pointed out that the reason why this meeting of the Federal Council and the meetings of other great church assemblies usually "pass on with so little trace left on the secular world" is because the church has failed to think out the religious problems of the laymen which lie in men's relations to one another as executives or laborers, employers or employees. In these relationships the church must have a process for helping men plan their lives effectively.

The last speaker on the evening program was Dr. Reinhold Niebuhr of Union Theological Seminary in New York City. For nearly an hour he held closest attention as he delivered a brilliant yet profound address on the spiritual crisis of our time which is deeper than any political or economic or ideological crisis because it results from the contrast between the despair of the 20th century as it beholds its civilization in ruins, and the complacency of the 19th century which had assumed that man's increasing knowledge and control of the forces of nature was destined to solve all the problems of human existence. While the gospel of Christ offers the only security in a world of insecurity, it is nevertheless necessary to accept temporary solutions of current problems while hoping for the ultimate and absolute solutions.

As an innovation the Council divided into six sections which met separately in order to give more delegates more opportunity to discuss various aspects of cooperative activities and interests. Each section had its own chairman, secretary, and introductory spokesman who outlined the scope of each topic. The first on "Greater Lay Participation and Leadership" was presented by Mr. Francis S. Harmon. He deplored the trend in American life toward professionalization, from participant to spectator, from the partnership concept to the corporate concept, and the trend toward secularization, all of which have invaded the church and account for the diminishing participation of laymen. Rev. C. E. Krumboltz discussed the second topic on "The Ministry of the Church to Older People," an almost neglected field. For the third topic, "Evangelism," Dr. Edwin T.

Dahlberg outlined the ambitious plans for a United Evangelistic Advance to begin on World Communion Sunday in October, 1949 and to continue through the year 1950. It is his hope that this might result in the second half of the 20th century redeeming the waste, folly, madness, destruction, and tragedy of the first half. The fourth section topic was "Juvenile delinquency," introduced by Attorney George Stoll of Louisville, Ky., who has had much experience with this increasing menace in American life. Under review, in the fifth section was the entire range of "Human Rights." In presenting it Prof. William G. Mather, Chairman of the Baptist Council on Christian Social Progress, emphasized that the Christian church must declare anew and support an inclusive and definitive statement of Christian conviction regarding the freedoms, rights, and responsibilities which all men have received from God their Creator. No glib answer or a set of pious platitudes will do. Otherwise the communists will say to the millions of oppressed, beaten down, shut out people, "We told you so. It is the opium of the people. Deny God and follow us for we are the only ones who really care." Final section topic was the responsibility of American churches for "Overseas Relief" and especially for the displaced persons, which was set forth by Rev. Almon R. Pepper of Church World Service.

In their separate sessions these six issues were vigorously discussed. On the final day in Council plenary session each section presented its formulate report which, with surprisingly few changes, was thereupon adopted. The sections had done their work efficiently and well. The report on Human Rights with its strong repudiation of all racial segregation and of all discrimination as to race, color, sex, birth, status, or creed, had in it plenty of explosive dynamite and received enthusiastic applause. It was adopted without dissenting vote although a few Southern delegates refrained from voting, because, first, they could not vote for the report since they sincerely felt that more time was needed to bring about its sweeping recommendations, and second, they could not vote against the report because they respected the social conscience of those who sponsored and formulated it.

Considerable progress was reported in the merger plans for the creation of the National Council of the Churches of Christ which will absorb as departmental divisions eight existing interdenominational agencies. Five have already approved the merger, viz, the Federal Council, the Home Missions Council, the Religious Education Council, the Higher Education Council, and the Stewardship Council. Three have

deferred action, the Council of Church Women, the Missionary Education Movement, and the Foreign Missions Council. It was intimated that the last mentioned will decline to join the merger. That may prove to be a serious error of judgment. It would leave the foreign mission cause entirely outside the main stream of organized church life in the United States, and it would make impossible the missionary impact in the new merger which the foreign mission cause by its inclusion could contribute.

Adopted unanimously and without a single change was a remarkable report of the commission appointed two years ago at Seattle (*See MISSIONS, January, 1947, pages 40-42*), on "The Witness of the Church in our Time." Its witness is essentially the same in all times and places, but must be freshly related to the needs of each generation. Today at three particular points the perennial affirmations of the gospel become relevant. The message expounded these in detail, relating man's present insecurity to security in God, man's quest for peace to Christ the reconciler, and man's need for moral stamina and power to a new outpouring of the Holy Spirit. The great need of mankind in this and every generation is something meaningful to live for, and the gospel still meets that need. This can be America's day of salvation if the church will raise her voice again clearly and boldly witness to the cause of God's Kingdom on earth. This message left a deep and lasting impression. It will be printed in huge quantities for distribution.

Having adopted many recommendations in the section reports, no separate session on resolutions was necessary. Two resolutions, however, were offered. One condemned all proposals for an alliance with Spain under its present dictatorship rule of General Franco. The other denounced the un-American activities and procedures of the Congressional Committee on Un-American Activities. These resolutions were approved "in principle" and their exact phrasing referred to the Executive Committee.

New officers for the next two years include Bishop John S. Stamm of the Evangelical United Brethren Church as President, Mrs. Mildred McAfee Horton, President of Wellesley College, as Vice President, Dr. W. Glen Roberts as Recording Secretary, and Mr. Harper Sibley as Treasurer.

The closing address on, "The Primacy of Evangelism," by Bishop Stephen Neill of India, without oratory but with intense earnestness, emphasized the primary task of the church as still "to get the gospel of redemption through Jesus Christ into all the world and to see to it that this message is proclaimed literally to every human being now living in the world."



# Communism and Christianity Battle for Japan

By WILLIAM AXLING

**S**OON after my return to Japan in 1947 (See article, "Hungry and Weary but Fresh as a Cherry Blossom," by William Axling, in *MISSIONS*, November, 1947, pages 530-532,—ED.), I was appointed one of the special campaigners of the nationwide evangelistic effort known as "Japan for Christ Movement," or more popularly "The Three Million Souls Movement." This movement was launched by the Church of Christ in Japan soon after the end of the war in order to cope with the inevitable post-war moral slump and to save the people from the fatal mental and spiritual vacuum into which they were plunged as a result of the scuttling of the Emperor cult and the outlawing of State religion of Shintoism.

During these recent months I have, under the auspices of this movement, spoken 174 times, in 80 different villages, towns, and cities, to a total of 35,034 people. This is broad-gauge evangelism, aimed at reaching and interesting those who have never been brought under the impact of the gospel. These meetings have been held in government schools, factories, public halls, private homes and churches. Women's clubs, young men's organizations, and numerous cultural clubs have opened their doors and hearts to the Christian message.

The response has been heart stirring. In the city of Matsuyama at the close of a series of four messages, 157 of an audience of 304 people signed cards signifying their purpose to become Christians, and to actively associate themselves with one of the four churches of the city.

At Setoda, where the late Captain Luke W. Bickel (See *MISSIONS*, September, 1948, pages 401-402) began his work in the Inland Sea just 50 years ago this year, 25 out of an audience of 150 made known their purpose to accept Christ. At Takuma on another island where the Captain did pioneer work we have had for many years a Christian kindergarten. Here 340 people crowded into the building and when the invitation was given to give Christ a chance 340 raised their hands. There were only ten Chris-

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*Can an under-equipped and an under-manned Christian movement in Japan win in the battle with an aggressive communism for the soul of the people? A veteran Baptist missionary closes his summary of the "Japan for Christ Movement" with this arresting question.*

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tians in that gathering but without any urging the audience made it unanimous. During my ministry of 50 years in Japan I have seen many minority votes, some majority votes but this is the first time that I have witnessed a unanimous vote for Christ by a non-Christian audience.

These are some of the highlights of my connection with this movement. However it is not all loveliness and light. Japanese youth who are being challenged to build a new Japan, are frustrated, disillusioned, and adrift, without any sense of direction, with no heart dynamic, and no life goal. Many are seeking for light and eager for a lead. The church in Japan is ill equipped to come to grips with this situation. Of the 543 church buildings that were destroyed during the raids only some 50 have been rebuilt. Because of the inflation and the sky-rocketing of prices one-third of the Japanese pastors must engage in outside work to support their families.

Communism is making an all-out drive in the student centers, the industrial areas and in rural Japan. It has planted cells in every educational institution, in every factory and in every rural community. It registered 2,000,000 votes in the last general election. Moreover the Japanese people are facing acute shortages in food supplies, clothing, medical attention, reading material and in reliable leaders. All this exposes them to the communistic propaganda.

The communists are high-speeding an intensive campaign to win Japan's youth to their ideology and way of life. The Japanese Christian church through the "Japan for Christ Movement" is pressing the battle for Japan's soul but she is woefully under-equipped and undermanned. Which will win?

# The Challenge of Communism to Christianity

By Y. T. WU



*These bright and friendly Chinese children are not now communists. They could easily grow up and become communists if conditions are permitted to flourish that produce communism*

**ON** MY recent visit to England it was my privilege to attend church service in the magnificent and almost completely restored St. Paul's Cathedral in London. The sermon was preached by the Right Reverend A. M. Hollis, Lord Bishop of the Anglican Church in Madras, India. In discussing the present situation in India he said, "India is divided—and by religion. There are only two forces that seek to unite our divided world today. One is Christianity and the other is communism. And communism is making more converts than Christianity!"

Is that statement true? Is communism making more converts than Christianity? I cannot write authoritatively for other parts of the world, but in Asia and particularly in China I must acknowledge that it is certainly a fact.

During the last 20 years, communism has attracted tens of thousands of the most thoughtful and social-minded of the young people in China. The field of literature which youth reads is also largely dominated by Marxist outlook and philosophy. The great bulk of the farmers in communist areas, too, have become ardent followers of the communists. For this reason, the

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*This brief but realistic appraisal of communism, particularly as it is manifested in China, needs to be carefully considered by the American people who are being subjected to an immense barrage of propaganda about the menace of communism. The author knows whereof he writes, for he has traveled widely in China and is in frequent demand as a devotional speaker.*

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strength of communism in China which has been steadily growing before the War, has grown by leaps and bounds since the war.

Why has communism expanded in China and elsewhere? There are two main causes, (1) *national inequality* which has to do with imperialism in colonial and backward countries, and (2) *social inequality* which has to do with the exploitation in our present social system in capitalistic and previously capitalistic \* countries.

When people are poor and hungry, they either dream of heaven in the next life, or they want

\* NOTE.—The Editor assumes that in the phrase "previously capitalistic countries", the author has reference to England now under a socialist government.—Ed.

to do something about achieving heaven in this life. The latter is especially true if poverty and hunger are the result not of scarcity, but of plenty.

Moreover, when there is a very corrupt and oppressive government in a country which has become intolerable, people would want a change whatever consequences that change may bring.

Furthermore, when people are ruled by a foreign power, whether that rule be austere or mild, they aspire to national independence—peacefully if possible, but by force if necessary.

In all these instances, communism offers a convenient and attractive way out. Communism offers freedom and equality; communism offers an economy of abundance and a classless society; and communism claims to be the only basis for genuine democracy. Can we wonder, then, that in many parts of the world young people by the thousands are wildly enthusiastic about communism and regard it as the only salvation for mankind?

But here comes the tragedy of the situation. From the Christian point of view, communism is inadequate, both as a method of work and as a philosophy of life. Communism is inadequate because its basic philosophy—dialectical materialism—is wholly preoccupied with the *relative* (things that change) and has little to do with the *absolute* (things that change not). It is so concerned with *becoming*, to use another philosophic term, that it precludes any concept of *being*. Because of this, materialism has to be atheistic, because theism believes in a cosmic being which materialism cannot conceive. Materialism also has the dangerous tendency of regarding human persons not as persons, but as means to a social end. These weaknesses have been responsible for many of the faults we find in the communist system today.

But if we look a little deeper, we shall find that the tragedy in the situation resides not in communism, but in us as Christians. The tragedy resides in us for two reasons.

First, instead of facing communism as a challenge, we take it as an *enemy*. We forget that the seed of communism is sown in the soil of human discontent, chief of which are national inequality and social inequality. We forget that organized Christianity during the last hundred

years is partly responsible for, and deeply involved in, these two forms of evil. We are unaware of the fact that youth is losing interest in the Christian organizations just because we are so complacent about the burning issues which these forms of evils have raised. In a word, instead of doing something constructive for the removal of the basic trouble, we indulge in the comfortable substitute of attacking a system which threatens to disturb our status quo.

There is a second reason why the tragedy of the situation resides not in communism, but in us as Christians. We forget that there is such a thing as the *revenge of history*. History takes revenge today for the corporate sins we committed yesterday. Always the wages of sin is death. We are reaping its fruit in the excesses of today for which we may not be personally responsible, but which we nevertheless share. Instead of seasoning our indignation with repentance and humility, we become self-righteous and unforgiving. Instead of removing the beam in our own eyes and attending to our own business, we spend most of our time and effort trying to remove the mote in the eyes of others.

The fear and self-righteousness I described are now beginning to assume alarming proportions. Many of our Christian people are swept off their feet by the present tide of anti-Sovietism. Some of them go as far as imagining that if we immediately precipitate a third world-war and thereby exterminate communism with the atomic bomb before it gets too strong, the world will be safe for democracy. Aside from the futility of the task I wonder if these advocates ever realize that, even if a third world-war could be precipitated, it would create many more communists than it would destroy.

What then is our Christian task? It is simply this. We must deal with the basic problems of social and national injustice which are now afflicting mankind, and we must deal with them in what we believe to be the Christian way. In other words, we must do better than the communists.

If that is done, communism cannot be a menace to the things we hold dear. But if that is not done, then I am afraid the world will pass by Christianity and will accept communism in spite of the evils of which we accuse it.



# N FROM THE E WORLD OF W MISSIONS S

*A Monthly Digest from Letters and Reports of Field Correspondents*

## It Is Always Easy to Get a Crowd in China

*A picturesque account of evangelistic street meetings in West China where a crowd of listeners is always easily obtainable and where people whose hearts are hungry will respond to persuasive appeal of Christian gospel*

By DEAN KIRKWOOD

**I**N A WORLD of physical suffering and starvation it is easy to forget that there are also hungry hearts. Never have the people of China expressed their spiritual interest so freely as they do today. The old religions are breaking up rapidly. The younger generation no longer follow their fathers' gods. The danger we see daily is that they have made rationalism their god and materialism their idol.

Our Chinese seminary students are concerned about this condition. Under the leadership of President Wallace Wang of the West China Union Theological Seminary the student body held two series of street evangelism meetings. Crowds are never difficult to get in China. There are thousands of people milling the streets day and evening. The seminary maintains a street chapel which helps give practical training to young ministers. The street in front of the chapel was chosen as the place to begin.

A foreigner who played the accordion played gospel hymns to attract attention. In no time at all people began to congregate. A foreigner does not need to open his mouth to attract a crowd in China! We are such queer looking people, tall, pale, with yellow, or red hair, and long noses! Soon there were more than 500 people pushing,

crowding, talking, trying to see what was going on. Crowds gather for any and everything, that is unusual, arguing parents, bargaining merchants, squabbling neighbors, accidents, marriages, and the fire-cracker funeral processions.

Seminary students were out on the fringes of the crowd inviting passersby to stop and listen. When the music ceased, one boy stood on a stool and said he would teach the crows to sing. They love to sing, or at least attempt to sing! Here stood a ragged wheelbarrow man trying to sing. A rickshaw puller prematurely aged by hard work was just listening. There were mothers with babies strapped to their backs, curious children, a good sized group of middle school students, tradesmen and craftsmen all singing or listening.

Another student began to preach. Who had ever heard such words, "Blessed are the poor, for theirs is the kingdom of heaven?" Everyone knows that the poor are trapped and exploited by their poverty. Another student preached, saying "God so loved the world that He gave his only Son, that whoever believes in Him may have eternal life." Could there really be anything that did not cost money? These students must be getting ready to sell something later! Then

a girl student told what Christ meant to her. By now it was getting late for the street people. The student leader invited all those who were really interested to enter the chapel.

The crowd reluctantly broke up, old wrinkled women shouting in squeaky voices, girls nervously laughed trying to build up courage to enter the chapel. Some men started in and then more followed. When the door was closed, more than 100 people had jammed the small chapel. Another student preached. He told them more about Jesus and why the students had come to tell them the "Good News."

After an hour, this meeting was dismissed, but not before an invitation was given for those to remain who wanted to become Christians. A small group of about 30 remained. Each seminary student took two or three of those who remained and talked with them about Christianity. Some prayed with those who were earnest seekers. This was a time of heart searching and hungry hearts were being fed. Eleven o'clock came and still some people wanted to hear more, but it was time to go home. The students gathered together and sang a hymn for the joy in their hearts. Then they went back to school for a night's rest.

During the two weeks of meetings, approximately 7,000 people heard the gospel. Over 1,000 had attended the enquirer's meetings for further instruction; 224 had expressed a real desire to become Christians and promised to attend weekly Bible classes for six months.

Night classes were then organized in order to give "the Bread of Life" to these hungry hearts. Some weeks later 31 enquirers were baptized and received into the membership of the church. Others are still receiving instruction and will be ready for baptism later.

### **Training Lay Preachers For Outstations in Haiti**

*By* HAROLD K. HENEISE

*Director of the Baptist Seminary at Cap Haitien, Haiti, West Indies*

**T**HE Baptist Seminary at Cap Haitien, Haiti, is located on a site surrounded by beautiful mountains and is ideal for summer conferences. Last summer we held three conferences, respectively for laymen, young men, and girls.

The first conference brought together a large group of laymen and lay preachers who serve at our more than 200 outstations. Most of these outstations have from 300 to 400 baptized believers and so these lay preachers have a very responsible task. These men are merchants, tailors, masons, teachers in day schools, farmers, men of ordinary occupations. They hardly earn enough money to feed and clothe their large families. They spend several days each month doing the work in these outstations, often-times leaving their work for an entire weekend to go to a distant group of Christians. This is a real sacrifice for them because they

need to work every possible day to earn their needed pennies. What a sacrifice it was for them to leave their work to attend a conference of three weeks! All agreed that their time had been well spent, and that it was more than worth their sacrifices. We taught courses in the Bible, Church History, Homiletics, Christian Education, and Church Administration. It was the first instruction they had ever received. They were untrained preachers, having had only the meagerest of Biblical knowledge. Many could not take notes because they did not know how to write. They returned to their stations better prepared.

Our second conference was for boys and young men, 15 to 25 years of age. As they worshipped, studied, and played with other boys in a purely Christian atmosphere, they were continually amazed at the wonderful experiences that were possible for them in the Christian life. It was truly a new experience for them, and they coveted every minute of it. They were especially surprised to see us join with them in games. They will never forget that their team defeated the faculty in volleyball.

The girls' conference was equally inspiring. One girl had walked some 40 miles over dusty mountain roads to attend the conference. All appreciated the Vesper Service atop a nearby mountain.

As a result of their experiences here several boys and girls made their first decisions for Christ.

Impressed indelibly upon our minds during these three conferences is the need for a Baptist High School in Haiti. Haiti does not have a Protestant High School. Many of the young people who were here were illiterate and poorly educated. We ask our Christian friends at home to join with us in prayer that such a school might become a reality.



*Jules Lamour, pastor of the church at Ouanaminthe, and his wife*

### **They Listen for Hours And Ask Many Questions**

With groups of preachers and other Christians we have visited bazaars and villages, where we have been able to do a great deal of preaching, distributing gospels and religious tracts. Almost everywhere, we are given a warm welcome. Usually, we ask for the headman's house when we enter the village, and we are entertained by him. He gives us bed (i.e., a place to spread our bedrolls on the floor), supper and breakfast, and a place to hold our meeting. When we arrive we tell him why we have come, and ask him if he will not have the town crier go through the village and announce that we come bearing the "Good News." This he does and by 7:00 P.M. there are from 50 to 100 of the leading citizens of the village present to listen and ask questions. And they really listen! For hours on end (the longest recorded time being six hours, from 7:00 P.M. to 1:00 A.M.) they will sit and listen and ask questions. The Buddhist method is for the listener to interrupt with questions, and for the monk or preacher to answer them. We find we are more effective if we use their method. There is no doubt about it. When you have listeners like that, it is not hard to preach and teach.—William Hackett, Taunggyi, Burma



*Haiti has many village and outstation churches like this at Ouanaminthe*

# Tomorrow's Unsolved Problems

## *A Meditation on this Meaningful New Year*

By REUBEN E. NELSON

**F**EW years in human history have so needed the message of Christian missions as the year 1949 which lies just ahead of us. May it be a great missionary year!

The unsolved problems of a peace which goes under the name of a "cold war"; the continuing chaos in the realm of moral principle; the renewal of the old struggles in the realm of religious liberty—all magnify in this new year the need of men for Christ.

You and I as Northern Baptists face such a new year fully equipped with great missionary organizations reaching out into the strategic areas of the whole world. These are among our blessings to be numbered. We do not face any problem of building new tools; we need simply to use well those which have been created for us in the past.

Our great concern is that we shall give adequate financial support to these tools. The first four months of this New Year are the crucial months of our missionary fiscal year. Victory in these next four months will make 1949 a year of tremendous significance in missionary advance as well as on all our mission fields a Happy New Year.



### That Extra 56%

*Local Churches are Asked to Think of the Budget of \$7,500,000 in Terms of Christian Service*

**A** COMMON request from the field is, "Dramatize the Unified Budget"! It is being done all the time. But now we are faced with an emergency situation which, in itself, has dramatic qualities which we do not welcome. If by April 30, 1949, Northern Baptists do not raise the \$7,500,000 Unified Budget it will mean sorrow, sickness and acute complications on all of our mission stations. It will also mean a drastic cut in the services being rendered by our City societies and State conventions, as well as by our Home Mission agencies. Can anything be any more dramatic, as far as the advancement of the Kingdom is concerned, than this?

The fact is that while the Northern Baptist Convention at Milwaukee voted a \$7,500,000 budget for 1948-1949, the churches have

not pledged anywhere near that amount. Many churches are making contributions to the Unified Budget on a month to month basis, and this helps out. Nevertheless we still have a long way to go before we make our goal. At the pres-



H. R. Bowler

ent time we are averaging about 10% ahead of the corresponding period last year. On the surface this appears good. In reality it indicates a critical situation, for the increase should be 56% rather than only 10%.

All this means that unless we want some of our missionaries to be recalled from their fields of service we must bring our benevolence giving up to the 56% increase. In order to do this many churches will have to increase their original quotas. Individuals will have to increase their weekly giving. Only special *extra* giving will enable us to arrive at San Francisco with a Unified Budget raised 100%.

This is a personal matter. It involves every member of a Northern Baptist church. We have the means in our Convention to raise a \$7,500,000 budget. There is enough money. But how about the devotion, the consecration of each of the 1,600,000 members? This ought to be a time for soul searching. How can we claim to love our Lord and yet neglect his work? How can we worship him and yet not support his missionaries? Let us take that 56% seriously.

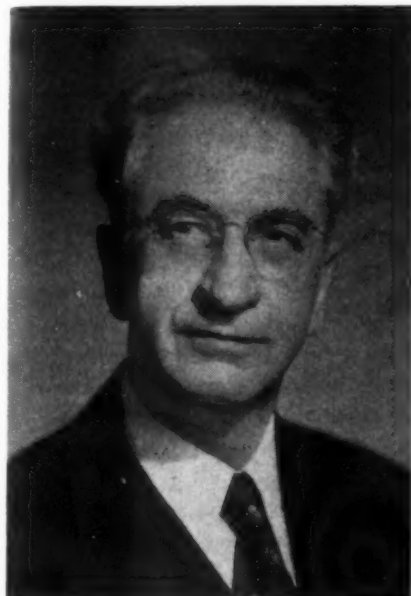
### Personnel Changes At Baptist Headquarters

Dr. H. R. Bowler, who has served the Northern Baptist Convention in various capacities since 1921, has been appointed by the Convention's Budget Research Committee as Budget Adviser. The appointment was made in the late fall and Dr. Bowler is assuming his new duties on a full time basis as soon as he is relieved from his other denominational responsibilities. Dr. Bowler began his work with the Convention as assistant executive secretary of the General Board of Promotion, (1921-24). He has been Secretary of Literature and Assistant Treasurer of the Council on Finance and Promotion



since 1924 and Recording Secretary of the Northern Baptist Convention since 1946.

Dr. Roy Burton Deer of New Jersey assumed his duties as secretary of the Special Service Department of the Council on Finance and Promotion on November 15, 1948. Previously he had served two state conventions. From 1936 to 1943 he was Executive Secretary and Director in the state of Pennsylvania. From 1943 to November, 1948 he was Executive Secretary and Director of Missionary Promo-



Roy B. Deer

tion of the New Jersey Baptist Convention. Dr. Deer has served as a member of many important committees of the denomination, such as the World Emergency Forward Fund Committee, the Executive Committee of the Church Extension Fund, the Post-war Planning Committee, out of which grew the World Mission Crusade, and the Crusade for Christ through Evangelism Committee. He has also served as president of the Associated Home Mission Agencies.

#### Clothing Still Needed

Baptists are still sending good used clothing to both Europe and

MISSIONS

#### Will You Be There?

It is not too soon to make plans to attend the Northern Baptist Convention which will be held in San Francisco, Cal., May 26-June 3, 1949. A large attendance is desired because this is a centennial year in California and Baptists have not assembled in national convention on the Pacific Coast since the annual meeting in 1939 at Los Angeles. Churches that have not yet taken action should do so soon by authorizing their pastors to represent them and by making provision in the church budget for 1949 to cover their traveling expenses.

Asia. This is being done through Church World Service warehouses. The World Relief Committee of the Northern Baptist Convention allocates this material to Baptists. It is therefore very important when sending material to the Church World Service warehouses to have it plainly marked with the name and address of your church.

Men's clothing, particularly men's suits and overcoats, is on the priority list. It is requested that whenever possible a dollar be sent along with each suit and overcoat to care for shipping costs.

Send your Good Used Clothing to,

New Windsor, Maryland.

214 East 21st Street, New York 10, N. Y.

510 South Elm Ave., Webster Groves 19, Mo.

568 First Ave., South Seattle 4, Wash.

21 Eleventh St., San Francisco, Cal.

7122<sup>3</sup>/<sub>4</sub> Compton Avenue, Los Angeles 1, Calif.

#### Spiritual and Cultural Loss

By JOSEPH NOVOTNY

*CRALOG Representative in Europe for Church World Service*

AN architect said that if all Germans would work day and night for the next 50 years, they would not be able to rebuild their destroyed Germany. Perhaps he is exaggerating. Certainly the destruction cannot be painted too dark. The accumulated wealth of centuries is gone forever. Families with the best traditions of material and spiritual wealth are beggars, with no place to live, no space, no shelter, no proper clothing, and homes in ruins. They eat about 2000 calories in comparison with our 3500. But the greatest loss is spiritual and cultural.

The greatest mistake would be to come to the Germans and tell them what they ought to do. We ourselves would resent a messianic mission no matter how well meant by any outsider who would come and attempt to tell us what to do. Our primary resentment to Russian communism is exactly in the method in which they force their offer. We resent that somebody should invade the sanctuary of an

56%

This simple chart shows the percentage of increase needed (right) in order to raise our 1948-49 Unified Budget. The left hand column indicates what the denomination is giving as of November, 1948. See opposite page.

10%

American family and tell us what we ought to do. The Germans will have to solve their problem all alone. Spiritual help should come first,—to come to those who today have no hope, to come in the name which is above every name.

After the war there were nine millions of displaced persons and refugees in Europe of whom seven millions returned home. And yet again today we have fourteen million refugees who belong to the group of homeless people. Among these people the youngest refugees

are the Czechoslovaks who left their homeland after the February change to save their lives. Although the situation has changed a little for the better they are in great need of our help.

Has Europe recovered? Is it better than after the war? I am told it is. But Europe needs further help. Europe is a convalescent who must not be left alone at this point. Years ago when I was in Maine a man was saved from drowning. The happy life savers brought him on the shore and ran away. The

"saved" man died on the shore. Europe is on the shore, it is true. But the job is not finished. We must continue to help until the patient is able to help himself.

In this gigantic job the American Military Government is cooperating fully, efficiently and sympathetically with the relief workers who are sent by the American churches, benevolent societies and various organizations. The American public should feel satisfied that their gifts will be placed in the hands of the most needy ones.

## FACTS AND FOLKS

► ON THEIR RETURN JOURNEY to India which was surprisingly pleasant with its calm seas, Rev. and Mrs. Maurice Blanchard sailed on a freight ship with accommodations for only 38 passengers, most of them missionaries. Many denominations were represented. At night they would gather to sing. "We all rejoiced in the unity manifested by our common appreciation of hymns that had originated among the different denominations," wrote Mr. Blanchard in reporting his trip. Thus on one night the passengers sang, "Jesus, Saviour, Pilot Me," in honor of the Methodists. On another night they sang, "A Mighty Fortress is our God," in honor of the Lutherans, and "To the Regions Beyond I Must Go," in honor of the Christian Missionary Alliance. When it came time to honor the Baptists the group sang, "How Firm a Foundation."

► MISSIONS has several times mentioned the disastrous currency inflation in China. (See November issue, page 523). With the calling in of the old currency in exchange for the new, Mrs. Loren E. Noren of Swatow, South China, could not help writing humorously, "The

### News brevities reported from all over the world



*Bishop John S. Stamm of the Evangelical United Brethren Church, elected at Cincinnati as President of the Federal Council of Churches.*

*See page 38.*

new currency was issued just as we hit the billionaire status. So we junked the wheelbarrow for carrying money and now Loren is again using his billfold. Here's hoping that by the time you read this the new Chinese currency will have proved its stability."

► DURING LAST FALL's communist

uprisings in Burma the city of Bassein narrowly escaped capture. The few remaining Britishers and their families were evacuated to a ship in the harbor, but missionaries Charles L. Conrad and Erville E. Sowards and their families remained in the city. Mr. Sowards happened to be a patient in the San C. Po Memorial Hospital suffering from jaundice and a digestive upset. "It was quite an experience to lie on a sick-bed," he writes, "and listen to the rumble of patrolling trucks, the rattle of rifle fire, and the tramp of changing guards. One night the rifle fire was so close that I almost expected to hear the whine of bullets." The next morning a detachment of Burma Government troops arrived and Bassein was saved. Because of these unsettled conditions and the fighting around Burma, parents withdrew about 400 pupils from the Baptist mission schools at Bassein and took them back home to the villages. However, about 800 pupils remained. Even during the period of greatest danger 25 pastors came for the Bible study annual course.

► THE SHORTAGE of paper is still keenly felt by missionaries in

India. "You cannot imagine how greatly we need paper," writes Missionary Maurice Blanchard from his new field at Kanigiri. "This year for a field in which live 150,000 people we are allotted only six new Telugu Bibles according to

the ration. Recently a large order of Gospel portions has been reprinted and we are to have perhaps 2,000 copies. That sounds good to ears that have so long listened for news about the availability of the Word of God."

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## THE CONFERENCE TABLE

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EVERY WOMAN SERVING THROUGH HER CHURCH

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### How Much Do You Prize Your Birthright?

*A plea for the intelligent interest and concern of American women in the deliberations and decisions of their government*

By LILLIAN K. WATFORD

*There is the difficulty of realizing that government is not something apart from us, or above us, that it is we ourselves organized in a grand co-operative effort to protect mutual rights and to secure common opportunity and improvement.*—CHARLES EVANS HUGHES.

IT IS both encouraging and disheartening to read some of the section reports adopted by the World Council of Churches in Amsterdam in September. Incisive and forthright, the reports sound a prophetic note again and again.

Reflection upon the proclamations brings the realization that many of the causes of the present disorder of society and the remedies suggested, have in the past been cited by men of vision as danger spots, yet warnings went unheeded and remedies were scorned.

Point after point in the reports concern social evils needing decisive corrections. Such corrections must always embody moral conviction if they are to be fruitful, but many times conviction must be implemented by law, and this the reports recognize. From time to time, many of the evils condemned by these reports have been attacked through means of proposed legislation, but an indifferent

society was as much the cause of failure as active opposition from special interests.

It is well to remember that, like it or not, we are involved with politics. A law is binding upon us whether we supported, opposed, or were indifferent to its passage. This month we face the inauguration of the 81st Congress. The Congress which served the last two years (*since January, 1947*) known as the 80th Congress, went out of office last month. When the 81st Congress takes office, all bills introduced in the previous Congress will be "dead," and will have to be introduced again, going through the total process to become laws.

Hundreds of bills will be introduced in the months ahead which if passed and made into law will do much to push us further and further away from those conditions which must prevail if we are to have peace and not global catastrophe. There will be other bills introduced whose purposes will be undergirded with the very morality which the World Council of Churches proclaimed as imperative to this hour.

The church women of America have it in their power to determine in large measure which of our laws of today will be changed tomorrow and which of the bills proposed to-

morrow will become laws instrumental in furthering the well being of the people and creating a true world community.

Having talked to many groups of church women, there is no doubt in my mind but that they are ready and willing to enter the social and political arena, and that much of what has appeared to be indifference is in reality a feeling of inadequacy when faced with what appears to be a complicated legislative mechanism.

A simple outline describing how a bill becomes a law in the United States is available from The Council on Christian Social Progress, 152 Madison Ave., New York 16, N. Y. The voting record of every Senator and Congressman on ten issues of particular concern to church people is also available.

It is highly important if American citizens are to influence the social pattern through legislation that the process of lawmaking be understood, and that important bills be followed through the Congress step by step. Bottlenecks may be broken by citizen expression through letters, wires, or personal interviews. Major voting decisions are frequently made long before a bill comes for final action.

The words democracy and dictatorship have probably been used more frequently by more people in recent months than at any time in the past. These same people take little cognizance however, of the fact that *while the strength of a dictatorship is in proportion to the blind obedience of its subjects, the strength of democracy is in proportion to the intelligent participation of its citizens.*

Our naïveté is seldom greater than in the assumption that democracy, having been secured for us by our forefathers, is absolute and here to stay. Today there is still time to protect our birthright. Tomorrow may be too late.



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## It Was The Hardest Work We Have Ever Done

*An amazing and revealing account of the difficulties encountered in translating the Word of God into the language of a primitive tribe in the hills of Burma*

By MARION HACKETT



*The translation committee at work in Burma. Its personnel is listed in the first column on the next page. The effect of Burma's tropical climate on sensitive film resulted in a poor photograph*

IN his most earnest manner Saya U Maung was speaking. "There are two kinds of figs," said he. "One is the small wild fig. We cannot eat it even though it grows here in Burma. The other is the large fig that grows in Europe and which we can eat." We were discussing his first draft of the new Taungthu translation of *The Gospel of John*, with special consideration of the fig tree as recorded toward the end of the first chapter. We decided on the large, edible European fig, and congratulated ourselves on the carefulness of our scholarship, for I was checking his manuscript with the American Edition, which said merely "fig."

That same afternoon Professor Luce arrived to check the new manuscript with the Greek. When

we reached the 48th verse he said, "What are you using for fig tree? There are several varieties, you know."

I recounted the conversation of the morning, and not without a measure of quiet pride, I showed him the Taungthu word for "large, edible European fig." He chuckled, and then shook all over with laughter as the implications of the joke struck him; he wiped his eyes, and finally managed to explain, "You have there a new variety of fig; the *steamboat* fig! The word *steamboat* is used in Burmese as we would say *imported*, but I'm afraid it won't do at all to have Nathanael standing under a *steamboat* fig tree!"

Such are the pitfalls awaiting the innocent and well meaning, but ignorant translator. We trudged

along, Saya U Maung Maung (my language teacher) preparing a first draft; I checked it with the Revised Edition, and Professor Luce and I with the Greek. It was slow going; five months we put into this first phase of the work. In the course of our labours, we found certain speech patterns which, it seemed to us, could not be reconciled with the Christian message.

For example, there was the Battle of the Pronouns. In the first person, there are two sets: the simple forms and the "polite" ones. So far so good—nobody was to be impolite. But on further study, we found that the polite forms are really vestigial remains from the days of the Burmese kings, and mean literally "I your slave," and "we your slaves." Is that the way Jesus wants us to address Him and each other? It would hardly seem so. Besides, once admit a single syllable which is not in the Greek, and the door is open for countless difficulties to walk in. Try a translation of *John 8:33*, reading "we your slaves" for "we." . . . The whole pronoun problem simmered gently for week after week—but it boiled over when we reached the 17th chapter. Imagine reading that great prayer, substituting "I your slave" for "I"!

Then there was the habit, as in British and American legal jargon, of piling words upon words, making simple sentences difficult, and difficult sentences utter confusion. And sprinkled liberally over all, dozens of honorifics, more or less meaningless but very grand sounding. So we cut out all the polite slaves, and used the simple pronouns throughout. We cut the strings of verbs from six in a row down to two or three. We cut out

about three-quarters of the honorifics. And then we checked through the manuscript twice more and convened the committee.

This committee is the one you see at work in the picture. Unfortunately the photograph is not as clear as I could wish. Blame it on tropical conditions and the effect of the humid tropical climate on films. From left to right: Professor Luce was Dean of Rangoon University before the war, and before that Head of the Department of Far Eastern History and Languages. He has a Greek Testament open before him. Without his excellent Greek and Burmese scholarship, we should have been unable even to approach accuracy in our work. Next to him is U Maung Pyu, head man of the Christian village of Sawsi, and beyond him Kompa Cherah, formerly a lay reader in a Buddhist monastery, now one of the oldest and most respected of the Taungthu Christians. At the corner near him is the Rev. Val Silcock, of the Methodist Church in Kalaw, 44 miles from Taunggyi. Mr. Silcock was the only European to learn the Taungthu language before the war, and is besides, a veritable walking *Cruden's Concordance*. Next to him is U Po San, a well educated and highly intelligent Taungthu with a real talent for translation work, and then Saya Po Quai, a young village pastor recently graduated from the Burma Baptist Theological Seminary. Saya U Maung Maung is next, reading aloud a verse from the manuscript for consideration and discussion. Saya William, beside him, is the senior evangelist in this area. He and Saya Maung Khaing, the last in the circle, after many years of work among Taungthus, know their speech, their ways, their needs and their educational level. The chairman of the committee is not visible, since he took the picture.

I should perhaps admit that I went into these meetings with fear and trembling. We had worked so hard and so long on this manuscript, and though it seemed to us a good and careful piece of work, it included a number of speech patterns totally unfamiliar to the Taungthus. How would they take it? Never was a prayer, that we might all be guided by the wisdom and understanding of the Holy Spirit, more profound and heartfelt than on that Monday morning when the first meeting opened.

The first verse was read, and I held my breath. We had used the simple, ordinary syllable meaning "word" rather than the long Pali word meaning "royal proclamation," with which these Christians were familiar. What would they say? They discussed it—and accepted it. They listened to Professor Luce's short talk on Greek style versus Taungthu style: the Greek simple, direct and usually clear; and the Taungthu, in spite of our best efforts, often long-winded, intricate and obscure. They listened—and of their own accord they began to point out syllables which could well be deleted. It was beautiful to watch the strong, clear, simple sentences emerge as bit after bit of formal verbiage was pruned away.

I began to realize that my anxiety for our precious work had indicated a sinful lack of trust in God. These men loved the Lord and His Word; they were handling each verse, each syllable, as tenderly and lovingly as I had myself. I began to relax, to thank the Lord for His mercy and guidance, and to appreciate some of the more or less extraneous aspects of the meeting. I suppose every translation session involves several languages—but here was Professor Luce muttering to himself in Greek; Mr. Silcock and I discussing in English the shades of meaning of

a Taungthu word; my husband explaining to Saya William, in voluble Burmese, the meaning of the word we needed; and Saya William interrupting him occasionally to translate his discourse into Taungthu for the benefit of old Kompa Cherah! It was bedlam—but bedlam with a difference, earnestly seeking the Truth, and humbly desiring to carry the Bread of Life to the hungry multitudes.

Time passed. At 11:30 we had been sitting for three and a half hours. Even those of us who were used to chairs were cramped and stiff. The members accustomed to sitting on the floor must have been thoroughly miserable. We separated for a two-hour lunch period, and reassembled for the second session in the afternoon. In the middle of the afternoon I served tea and cookies, but the discussion did not stop. We sipped and munched and discussed, with a cookie in one hand and an eraser in the other. Seven hours a day of complete concentration, realizing in all humility that the results of our labors must constitute the Word of God to new Christians hereabouts, the only gospel they will have until we can translate St. Mark. Seven hours a day, praying constantly for God's guidance and becoming slowly aware that He was granting it, as the plodding, clumsy verses quickened, and became strong, clear and beautiful.

It was the hardest work some of us have ever done, the deepest spiritual experience some of us have ever had, as God accepted the work of our hands and minds, and transformed it into His own Word. We worked together with God, and each of us now has *the Gospel of John* woven into the very fabric of his knowledge and understanding; to each of us, this little book will always be a symbol of the inspiration of the Holy Spirit, and of God's answer to prayer.



## The Realization of a Dream

*What was a mere dream only 81 years ago has developed into an amazing institution for the training of Negro young women*

IT was 81 years ago that a beloved missionary, Rachel Crane Mather, went to Beaufort, South Carolina to start a normal school, but found the people more in need of housing, clothing and food. It was "Miss Matha," as she was better known, who traveled so many hundred miles to spread the gospel to Negro girls in this southern land. She did not go looking for the color of people. She went by the will of God. Her school was finally started but as an elementary school. The school grew through the years until it has now become a junior-senior high school with beautiful grounds and 10 buildings. To date at least 10,000 girls have passed through Mather's doors.

The School is located on Port Royal Island, one and a half miles from the historic town of Beaufort, South Carolina. Highway 281 divides the campus into two parts. From the bay front one looks out across the sea to neighboring

islands. The skyline of Beaufort is one of the finest views in that locality. The campus is especially beautiful in the spring of the year with its blooming roses, narcissus, daffodils, snowdrops and Japanese quince.



*Aleese Williams*

Mather School gives sound training in academic subjects; home economics, business, beauty culture, and religion. Through eight decades of steady development the school today stands out because of its widely known Christian ideals that undergird the intangible spirit which teachers and students together demonstrate. The 130 students come mainly from all parts of South Carolina and represent many different types of homes.

A wide variation exists in the previous cultural, educational, and religious training which the girls have had in the home communities, but the spirit of Christ which permeates campus activities of all types from classroom instruction to the performance of each girl's industrial work gives a student a sense of her own worth and obligation toward the world in which she lives. Many could not have a high school education if there was no "Mather School."

An interracial faculty of 14 members teach and supervise in the dormitories. Of this number five are under appointment by the Woman's American Baptist Home Mission Society.



FROM LEFT TO RIGHT: Louise Voth, Josie L. Childs, Lucy M. Hughes, Fannie Goodgame



MISS LOUISE VOTH had wide experience in youth work and public school teaching previous to her appointment as Principal of Mather in June 1942.

MISS ALEESE WILLIAMS as dean and Home Economics teacher, has intimate contact with the girls. Through her guidance the students are taught home-making. In these classes the students have opportunity to develop their ability to select and prepare an adequate and nutritious diet and to serve as efficient waitresses and hostesses. Miss Williams joined the staff at Mather following her graduation from Wilberforce University in Ohio in 1921.

MISS LUCY HUGHES became acquainted with Mather as a student at the age of nine years. After graduating from Benedict College in Columbia, S. C., she returned to her beloved alma mater as a teacher. Besides her work as an instructress of gardening, caring for the poultry and cows, Miss Hughes has contact with large groups of Negro people as she visits churches and various community gatherings.

MISS FANNIE GOODGAME, the newer member of the faculty, was appointed in September 1947 to serve as a teacher of Religious Education. Miss Goodgame was a public school teacher for several years after graduating from Selma University. She served the Woman's American Baptist Home Mission Society as missionary at the Christian Community Center, Cleveland, Ohio, and later as director of the Henry C. Gleiss Memorial Center in Detroit, Michigan.

MISS JOSIE CHILDS takes care of the multitude of details which insure the smooth running of a large institution.

These five with the other 10 women on the faculty make up a most remarkable group of deeply consecrated missionary teachers,

A teacher is also a mother, for she is called upon for an endless lot of help. A girl's problem in scholarship or character is considered as carefully and hopefully by a council of students and faculty as is a problem in mathematics, since the purpose of this school is to help people live. The whole program is built to help each girl develop her own powers to the utmost and to build a life with wide horizons, clear understandings, and rich fellowships. Whether a girl comes from a small backwoods farm cabin or from a crowded tenement, it takes but a short while for her to be identified as a Mather girl.

A strong Youth Fellowship for three age groups is a means of showing ones individual development and growth in group leadership. Through these groups the girls have contributed to such needy world causes as the CARE project for European relief.

The active Student Council is the student's voice both in helping to manage and in keeping the school at a high standard.

The choir, the all-campus assemblies, the regular class meetings, the Sunday school and all the other groups and activities are advancing and each in its characteristic way working with and for staff and students.

Students do all the work that is necessary about the school, such as cooking, cleaning, laundrying, gardening, poultry feeding, and milking. Much of the work is done by volunteer service. No happier lot of girls can be found than those at Mather, studying and working out their pattern of life!

The standard for happy home life is a matter of great concern to Christian teachers and students, for as is usual in all groups, the growing girl is dreaming of the establishment of her own home. About one-third of the girls continue their education. School teach-

ing ranks high in choice. Scores of graduates have become teachers in the rural schools of South Carolina and Georgia. Many become nurses—both in community health service and in hospitals. Social work has a wide appeal, especially to the girls from cities where problems of community living are intensified. Some are working in clothing factories in New York and other large cities. The Negro colleges of the South each year enroll a large percentage of Mather graduates. Howard University, Spelman College, Benedict College, Clark, Morris Brown, Paine, South Carolina A. and M. College, Bennett, A. and T. College at Greensboro, Hampton and Tuskegee Institutes have recent Mather graduates. Many former students are active in the work of their churches, teaching in the Sunday Schools, directing youth activities, mother's clubs, scouts, missionary societies, or choirs.

Mather—a mere dream 81 years ago has developed into an amazing project of the Woman's American Baptist Home Mission Society.

Mather is offering eager young people a right to happy living and a chance to help themselves. A young girl who has learned in four years how life can be lived usefully may as a teacher influence hundreds of little children; a whole community of discouraged people may discover that life can be worthwhile for them. These things are happening all because a lone soul gave herself to the task of putting ignorance and superstition to flight and because down through the years other consecrated Christians have carried on that heritage.

#### A Mather Movie

A new movie on Mather School is now ready for distribution. Bookings are made through Department of Visual Aids, 152 Madison Avenue, New York 16, N. Y.

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## THE OPEN FORUM OF METHODS

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CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York 16, N. Y.

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### No Summer Slump Here!

By MRS. A. L. CASTOR

NOTE—A recent magazine article gave new meaning to the familiar initials—"I.Q." The author was concerned with the *interest* quotient. On this basis a program presented by the Mission Circle of the Sardinia Baptist Church, Sardinia, Ind., has a high "I.Q." rating. The following report is from the program chairman.—ED.

I WISH to report our *World Tour* as an entry in the program contest. During the summer vacation months, July and August, the members of the Mission Circle planned and conducted a World Tour honoring the past presidents of the organization. It was a progressive luncheon—combining a social affair with a preview of the new year's study beginning in September.

Invitations were in the form of picture windows with the message typed on the blind.

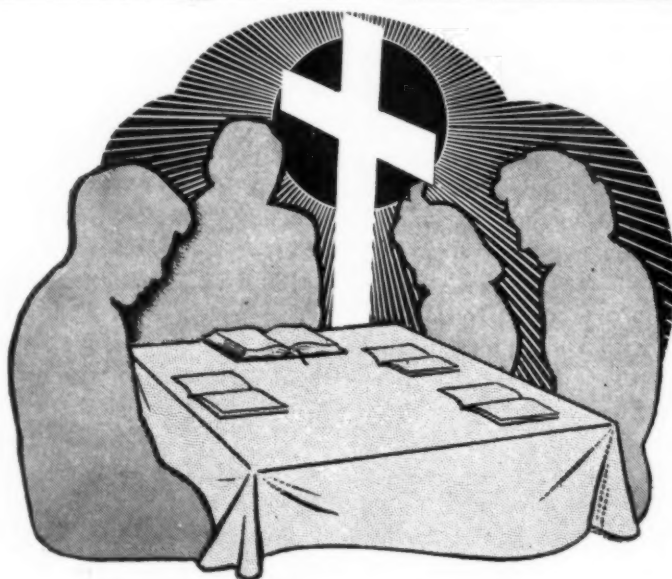
At the hour appointed all met at the church ready to embark on the *Sardinia Baptist Special* (a sufficient number of cars). Each passenger received a ticket and learned that stops were to be made in Latin America, China, and Alaska. These places were reached by the H. & F. M. Railway (Home and Foreign Missions), *The U. S. SS Crusader*, and the China plane, *The Observer* (Indiana's denominational paper) respectively, and the return to the United States was made on the Alaskan boat, *The Evangel*.

The first home visited, representing Latin America, was decorated with pottery, small palm trees and novelties from our Spanish-speaking neighbors to the south. Mixed tropical fruit juices and cheese ap-

petizers were served from a table covered with a Mexican dinner cloth. Four Guild girls in Latin

American costumes entertained with Mexican music, consisting of accordeon numbers, *La Spagnola* and *Cielito Lindo*, and two songs, *Buy My Tortillas* and the current popular number, *Mañana*. Favors were button-zinnia corsages.

The second course of the luncheon was served in the next home to



### IN THE SHADOW OF THE CROSS

THE Lenten Season is a time when all Christendom begins to look seriously toward the greatest of holy days - - Easter. Christians again become conscious of the fact that they are living in the shadow of the cross.

The Lenten Season is a time when millions of people give at least a few minutes each day to meditation, Bible reading and prayer. The Upper Room will help you then, as it helps people by the hundreds of thousands the world over. Join in this great fellowship!

In The Upper Room are suggested Bible passages particularly helpful for day-to-day living . . . meditations from the minds and hearts of great Christians of our day . . . brief prayers that will help you express the prayers of your own heart.

Published bi-monthly. Individual subscriptions, two years to one address or two one-year subscriptions, \$1.00. Ten or more copies of one issue to one address, 5 cents each. Appropriate envelopes for remailing, 10 or more, 1 cent each.

### THE UPPER ROOM

Nashville 4, Tennessee

be visited—*China*—and consisted of cold sliced chicken, bread-and-butter sandwiches, a colorful salad plate of many varieties of vegetables, potato sticks, hard boiled eggs, glorified rice and iced tea. Favors were miniature hand-made Chinese lanterns (double weight crepe paper and passe partout), containing filled nut cups. Decorations were larger lanterns in bright colors. Napkins for each course were in colors typical of the country with the name of the country printed in the corner. The entertainment here, presented by the same girls again in costume, consisted of a piano solo, *A Chinese Temple Garden*, the dramatization of a number of peculiar Chinese customs as found in *Fun and Festival from China*,\* and a short humorous Chinese song. An original initiation of the honored guests into the P. P. S. (Past Presidents' Society) followed, after which tickets were again punched for the next destination—Alaska.

The atmosphere of the third home was cooling with snow-covered windows (bits of cotton), snow balls, snow shoes, and a small igloo with an Eskimo and sled furnishing the background. Favors were marshmallow snow men who appeared posing on top of mounds of ice cream lavishly sprinkled with coconut (snow covered). The program here included a song *Winter Wonderland*, by the girls, and a talk by a young woman from a neighboring church, one of Indiana's students at the Baptist Missionary Training School. Departure for home was made to the tune of *Jingle Bells*.

It was a pleasant and profitable afternoon, and kept up the missionary zeal during those 'draggy' months.

\* *Fun and Festival* is available at denominational bookstores. Price, 35¢. *Program Pointers*, with Chinese designs, free for the asking—write to *The Open Forum*.

## THE CROSS WORD PUZZLE

Space required for additional pages in order to conclude in this issue the report of the Federal Council of Churches at Cincinnati,

pages 36-38, has compelled the temporary omission of MISSIONS CROSS WORD PUZZLE PAGE. It will be restored in a later issue.

Mrs. Castor thoughtfully enclosed samples of the invitation and the ticket. The "picture window" was made by pasting a "view" (clipped from a magazine) on the lower half of a piece of paper about 5 x 6 inches. Cellophane covers the picture. The upper half was then folded over. On this had been typed,

**PULL DOWN YOUR BLIND!**  
and lock up your doors, for you are invited to go on a *World Tour* honoring the Past Presidents of the Mission Circle, Wednesday, August 4th. "Train" on Track 3, leaving Sardinia Church Station at 12.45 P. M. Lunch will be served enroute.

This half of the paper was cut along either side of the typed message and above the last line, and this section was then rolled back to form the "blind," leaving the last

line of typing to stand out as the first line of the invitation.

The ticket was typed on a long strip of bright yellow paper in four sections, as follows:

### WORLD TOUR

EXCURSION of the "SARDINIA BAPTIST SPECIAL"—Effective Aug. 4, 1948. H. & F. M. Railway—Pullman Car—Lower No. 1. From Sardinia, Indiana, to Latin America.

FOREIGN STEAMSHIP LINE—U. S. SS "CRUSADER"—Stateroom No. 2. From Latin America to CHINA (the word *China* was written on a slanting line, with a diagonal stroke through each letter, to give it the appearance of Chinese writing).

CHINA NATIONAL AVIATION CORP. Plane: "THE OBSERVER," Seat No. 3. From China to Alaska.

HOME STEAMSHIP LINE. Boat: "THE EVANGEL," Cabin No. 4. From Alaska to U. S. A.

This program was presented as a *preview* of the study themes. It can be adapted to serve as a *review* at the close of a School of Missions, or as a *Church Night* program—with various rooms of the church serving as stops in the tour.

You will note that this was sent as an entry in the Program Contest. Have you forwarded a program? If not, plan to do so by March 15, the closing date.

### Good News!

Many, many would-be users of *A BOOK OF REMEMBRANCE* were disappointed last year, for the 1948 edition was exhausted within  
(Continued on page 63)

## Treasures from Seven Seas

Always the cream of the catch.



If you cannot purchase this in your home town—write us—P. O. Box J. S., Chicago (90)



D-21



# MISSIONARY • EDUCATION

## Charles Haddon Spurgeon's Library and Other Treasures

Baptists colleges in the United States have many items and books of interest to bibliophiles. A mine of riches is to be found in the library at William Jewell College in Liberty, Mo. The librarian, Miss Opal Carlin, has prepared a beautiful brochure which tells about some of the remarkable treasures available, but too few have seen even that booklet.

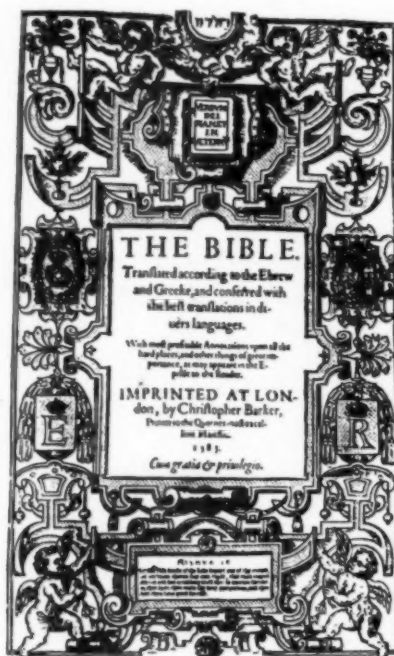
Outstanding is one of the originals of the "Breeches Bible" printed in England in 1583. Here is a famous old Bible. It is a part of the Charles Haddon Spurgeon Library which came into possession of the school in 1905. The title page is properly decorated and is reproduced herewith.

The Bible is approximately 18 x 12 inches in size and about six inches thick and printed in black Roman type. It gets its name from Genesis 3:7 which says that Adam and Eve made themselves "Breeches" in the Garden of Eden.

The oldest book in the Puritan Library of Dr. Spurgeon is a commentary on the book of Isaiah written in Latin, and dated 1525.

Over 7,000 volumes are in the collection. Some of the books are annotated by Dr. Spurgeon's own hand. Most attractive is a little book of poems in manuscript, written over a period of years by Dr. Spurgeon. The poems have not been copied or otherwise made available.

In addition to this great Spurgeon library is another rare collection, the only complete collection of the writings of Dr. Balthasar Hubmaier, who was burned at the stake in Vienna because of his



Baptist beliefs in 1528. This collection is in full size photographic form bound in six volumes. When the library received the writings, Dr. W. O. Lewis, the collector, was commissioner of the American Baptist Foreign Mission Society in Europe. He also has been the General Secretary of the Baptist World Alliance. He found these authentic writings of Hubmaier mainly in the state library of Berlin, the library of the University of Rostock, the National Library of Vienna, and the State Archives of Moravia in Brno, Czechoslovakia.

### Death of Alma J. Noble

As this issue of MISSIONS was being prepared for printing, a Western Union Telegraph messenger brought the sad news of the death of Alma J. Noble on November 11, 1948. A tribute of appreciation of this great leader in the World Wide Guild will appear in next month's issue.

"The library of a university is indeed a power house," says *The Harvard Alumni Bulletin*, "to which the seeker turns for the record of human deed and thought through the long history of the race, for the furnishing of the mind, and the quickening of the spirit."

### Be Prepared!

February is Brotherhood Month. The theme in 1949 is BROTHERHOOD BASIS FOR PEACE. The message for Race Relations Sunday—February 13—is *Be kindly affectioned one to another with brotherly love; in honor preferring one another.* Packet of material complete, 10 cents; great saving in quantity purchases. Obtain from the Department of Race Relations, 297 Fourth Ave., New York City, N. Y.

### Summer Workers Needed at Northern Baptist Assembly

The Northern Baptist Assembly at Green Lake, Wisconsin, needs workers for the 1949 season. Many are needed who can come May 1 and stay through October.

Waitresses and carriers for the dining room, bell boys and waterfront guards are recruited from undergraduate college students and make up the Student Staff. All applications for this group should be sent to Dr. Val Wilson, National Student Director, 152 Madison Avenue, New York 16, New York.

The Young Adult Staff is made up of young married couples, whether in college or not, and young people who are employed or graduated from college. All positions call for hard work.

Married couples, without children, if both work, as well as single men and women are acceptable.

Vacancies are open for such positions as clerks, stenographers, bookkeepers, general office workers, switchboard and teletype operators, waitresses (*before and after the summer season*), cooks, dishwashers, bus drivers, and handymen.

Those wishing employment on the Young Adult or Adult Staff will apply directly to Burrus E. Beard, Service Manager, Northern Baptist Assembly, Green Lake, Wisconsin. Applications received before February 1 will have first serious consideration.

### National Reading Program

The purpose of the National Missionary Reading Program—*Friends Through Books*—is to recommend good books on specific

missionary themes and related subjects: to stimulate interest in our own and all people to whom we are akin, and around whom our Bap-



### Bible Book of the Month

JANUARY ..... JEREMIAH  
FEBRUARY ..... HEBREWS

tist heart-strings and purse-strings are bound; to guide readers of all ages—men, women, young people and children—in the choice of appropriate books for study, inspiration, information, and even recreation in the areas of world friendship and Christian missions and action. It is hoped that everyone who reads these books will be better informed on world affairs and Christian missions, increase his understanding and appreciation of people, and become a better Christian brother to his neighbor. *Friends Through Books* is a selected list for planned reading—not an exhaustive list. It is desirable to have many thousands of Baptists unite in good reading as an expression of Christian fellowship.

## THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

### Initiation of young Buddhist Priests

Raymond Schaefer, a missionary in West China and now at the New York office of the American Baptist Foreign Mission Society, tells of the endurances of those who would be representatives of the Buddhist faith.

"The rhythmic beat of Chinese drums in an anteroom brought the bystanders to silence. From the hidden recesses of the Buddhist temple marched two rows of young men to the open courtyard of the temple. The striking thing about each was that his head was shaved and shining in the brilliant sun. These initiates knelt in two rows as their superiors placed nine small pyramid-shaped pieces of incense on each bowed head. Other priests took from large brass bowls at each side of the court some sticks of ignited incensed punk and lit each small pyramid. We watched si-

lently, awesomely, until each pyramid had burned so low it seared its way through the scalp to the skull, then went out. This completed the initiation rite.

"By going through this ordeal-by-fire, each man thought he had proved to his idol-gods that by his bravery he had earned the right to salvation. By their scars these men were marked out as those who held in their power the keys to heaven and hell for millions of superstitious believers.



Marion Shivers and Nancy Joseph

"How thankful we Christians can be that Christ endured all the suffering necessary for our salvation if we put our full trust in Him. It is Christ's scars, not ours, that save! But we need also to ask this question, How am I in my life bearing a living testimony to my faith in and love for Christ who gave so much for me?" This will lead us each one to his own *Disciple Plan*.

### Shoes for Burma

From Burma comes this picture of Miss Marion Shivers our missionary in Rangoon with Nancy Joseph. They are sorting over shoes which were sent through Church World Service from the young people of Chico, California. Seeing what happens at the other end of the line should spur our efforts to provide more and more articles for those who need them so. Strange but wonderful that even a shoe-lace can be a "tie that binds our hearts in Christian love."

## Guild in Bacolod, Philippine Islands

What an active chapter the Guild at Bacolod City, Negros Occidental, P. I. is! The theme of Evangelism has been proclaimed in their weekly program of many helping to conduct and teach Sunday Schools in many districts near Bacolod City every Sunday afternoon. These are held in areas where there are poor children, reaching the unchurched for Jesus Christ. Other girls have conducted the Sunday School held at the local and provincial prison, as well as visited the local provincial hospital weekly. Some girls are corresponding with Pen Pals in the United States.

The pictures on these pages show some of the girls mounting religious pictures for distribution among Sunday Schools and kindergartens on Negros Island. These Guild girls teach in the district Sunday School on Sunday afternoons.

Miss Praxedes Martir, who is the adviser of the Bacolod Guild, sends us a note as the work gets underway this year. "We have just started our Guild work for the year here in Bacolod Evangelical church. About fifteen of these were initiated last August. I am a new Filipina missionary of this church and had been told when I came to take over the work of the Guild as an adviser that our Guild project this year is to raise money towards a scholarship fund for a girl who is worthy to enter the Missionary Training School but cannot afford to pay her expenses. We hope to bind pictures in celluloid frames and sell them. It has been quite difficult to gather the girls for white cross work since most of them have classes at night. The only night we can meet is on Sunday night after Christian Endeavor Society."



*Mounting pictures, W.W.G. Bacolod, Philippine Islands*

### Let's Sing with Them

Nellore and Vellore are names we should all know in India. At Nellore many Indian girls have come in touch with Christianity as year after year they attended the American Baptist Girls' High School. At Vellore we cooperate with other denominations in the Vellore Christian Medical College, Hospital and School of Nursing. Both of these institutions have been celebrating anniversaries. At the 44th anniversary of the Nellore Girls' High School, the following hymn was sung to the familiar music "O Beautiful for Spacious Skies."

Let's sing this Indian version and thus celebrate with them the Christian achievements of these past years.

O, beautiful for azure skies,—  
For golden waves of grain,  
For snow-capped mountain majesties—  
Above the palm-strewn plain.

O, India, my India,—  
God shed His grace on thee  
And crown thy good with brotherhood—  
From sea to shining sea.

O, beautiful for pilgrim feet—  
Which suffer mortal pain,  
Who strive to find the way to God—  
That way so clear and plain.

O, India, our India,—  
God mend thine every flaw,  
Make strong thy soul in self-control—  
Thy liberty in law.

O, beautiful for patriot dream—  
That sees beyond the years,  
Thine alabaster cities gleam—  
Undimmed by human tears,  
O, India, our India,—  
God shed His grace on thee  
And crown thy good with brotherhood—  
From sea to shining sea.

The Vellore Medical College is having its Jubilee Year. The last stanza of the College Alma Mater might be sung as a fourth stanza to the above.

Our India so beautiful—  
With hills and rolling plains,  
And over all her beauties fair—  
The Son of Peace shall reign.  
O, India, O, India,—  
God grant us grace to be  
The best and noblest of our race,—  
We live and work for Thee.

### Youth Camp in China

I am writing to inform you about our Ling Tong People's Camp this year. It began on July 19 for a whole week. There were more than 60 young people of 24 Young People's Groups from various places and 15 on the Faculty



(both American and Chinese) in attendance. Each group was allowed two delegates. A boy and I were the delegates of our Kak-chieh B.Y.F. We were the host, as it was held at Kak-chieh. On the first night we began with a tea-party and had the staff election.

In the early mornings we had Morning Watch, Christian flag raising. After breakfast, we had classes in Church History, Bible Exposition, Worship Method, B.Y.F. Work Teaching Methods, D.V.B.S. Teaching Practices. Every A.M. after our classes, we had music and a Devotional Period.

In the afternoon, we had group discussions, in which we discussed the Place of Religion in the Government, Choosing a Profession. We had a merchant, doctor, teacher and preacher introducing us to their own professions, then followed a discussion of it. Some of us decided to be doctors or teachers; most of them want to be merchants, and half of us are still uncertain. Is not it terrible for the Church of China that the living of preachers is so difficult? Our summary was:—The economic foundation of the Church should be strengthened. True Christians of any kind of profession should sincerely help in the support of the Church. China is in need of government officials who are Christians.

In the afternoon we had recreation. Treasure Hunt was the favorite one. While the sun was setting we had Vespers on the hillside overlooking Swatow Bay each day.



*Leaders in the Ling Tong People's Camp, Kwang Hua Ng, right*

In the evenings we had social meetings, movies, and music.

The closing day was Sunday and we had a young people's service in the church. When lunch was over, we hired a launch and went down to Double Island. We closed our Camp service with a communion and candlelight service Sunday evening. It was a reverent, wonderful service, each one bearing a candle in his or her hand, singing "Hallelujah, Praise Ye the Lord." How wonderful it was! Your friend in Christ, Kwang Hua Ng

Alma J. Noble

A TRIBUTE BY ELSIE P. KAPPEN

She lives! It could not be otherwise for one who lived so continuously for a great cause and for other people. When word came

that she had gone to her final rest, quietly in her sleep, on Thursday evening, November 11, 1948, it was received with a feeling not of sadness, but of triumph. For one of her enthusiastic spirit, devoted faith and love of youth, life goes on.

She lives in the ideals which she kept uppermost always in her service and gave to others; in the sainted memory of the martyred missionaries, Dorothy Dowell and Jennie Adams, who developed a strong World Wide Guild among the girls of the Philippines, living today; in the remarkable service of denominational leaders like Mrs. Swain, Alice Brimson, Margaret T. Applegarth, Helen Crissman Thompson and countless others with whom she served and whom she inspired; in the large number of missionaries on home and foreign fields who treasure the Guild through which the call to wider service came.

She lives today in the growing service of the Guild as a vital unit in the Baptist Youth Fellowship with its deepening spirit of discipleship and its broadening spirit of service. The values which she believed and proved lay in a Christian program for girls have been so obvious in local churches and the denomination at large that the Guild has been continued in the Baptist Youth Fellowship as the *Girls' Program of the Fellowship*.

So many things which she promoted in the program for girls; as  
(Continued on page 63)

## MISSIONARY EDUCATION FOR CHILDREN

*The Children's World Crusade*

### Bible Study

You might be interested in a program I worked with my juniors this year. It shows how the Judson Keystone and missionary material

can be used together for a complete program. In September we started our study of the Bible and at the same time I started using "The Bible picture map," "The Bible

Travels Today," and "Stories of the Book of Books." We then made slides to tell "The Story of the Bible Then and Now." The juniors ground the glass, selected their

subjects, made the slide and then wrote the explanation for it.

The first group showed papyrus, manuscripts, printing press, etc. The next group showed the translations from the first to our present ones. Third—The missionaries and the ways they carried the Bible to others. Fourth—How and where the Bible is used today. And then concluded with some of the things we find in the Bible. We put this on as an evening program and had complete charge of the service. We used songs between the different groups and poems to help further the building up of the theme.

We also, in connection with this, had a Bible display from The Bible Society, and Bibles the juniors collected. They also collected used Bibles to send to Dr. Wilson for the missionaries. And as a souvenir of the evening gave a booklet of John 3: 16 in many tongues. *Mrs. K. A. Lucas*, Junior Superintendent and Children's Worker, First Baptist Church, Reading, Mass.

### Have You seen These Pictures?

What kind of pets do children of other countries have? What kind of toys? Do such children have holidays and if so, how do they keep them? What kind of churches and church schools do they have? If you or your children have wondered about any of these things, then you ought to see the picture sets produced by the Missionary Education Movement. There is a set about pets and another about toys and still another about babies. The set about homes at festival time is one of the best liked. It vies in popularity with the set that shows the ways in which children worship in many parts of the world.

Each set contains eight pictures and is accompanied by an insert sheet carrying stories about the pictures. The pictures are printed in four colors on heavy stock and



*Children's Missionary Material*

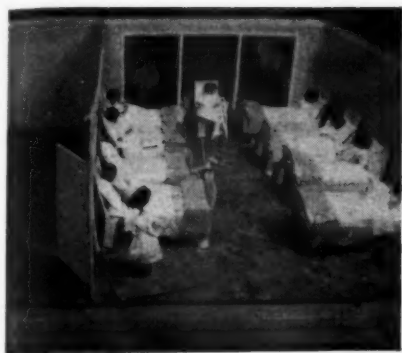
are available in two sizes, postcard and large. The postcard sets may be used for various purposes: as a reminder to absentees, as a birthday remembrance, as a rally day call, as a place card, or for a personal message. Each postcard carries a four-line story about the picture. The large size sets are adaptable for both home and church school use. Many a home has several of the pictures in the child's room. The pictures are changed from time to time and each new picture may have a story told about it as it is placed on the wall. The children in the pictures—Chinese, Indian, Mexican, Japanese, Eskimo, Norwegian—whatever they may be—quickly become friends of the children in the room.

In the church school the pictures and their stories may be used in the worship services or on special days or to supplement the studies that the children are making. For here are presented God's children who live in many lands. They are attractive and colorful. They have pets and toys and homes that they love. They celebrate Christmas and New Year's and sometimes birthdays. They worship through song and prayer and giving. They look as if they are ready to be friends with children everywhere.

The picture sets are available through denominational bookstores at 25 cents for the postcard and \$1.00 for the large size. The titles are as follows:

- Children and Their Toys Around the World
- Children and Their Homes Around the World
- Children and Their Pets Around the World
- Children at Worship Around the World
- Babies Around the World
- Children at Play Around the World

—Nina Millen



*Hospital Project, Hoquiam, Wash.*

### **Children's Hospital at Nicaragua**

Little fingers were busy cutting material, threading needles, taking careful stitches, pasting and painting, as the boys and girls of the First Baptist Church of Hoquiam, Washington, worked on the Nicaragua Children's Hospital project.

With the hospital scene pictured before them the children prepared a diorama, using heavy cardboard to form the walls, porch and floor. Pastel paint, identical to that used in the hospital, was applied to the walls. Linoleum was laid on the floors. Isinglass made real looking windows. A door, on paper hinges swung back and forth. A cardboard wheelchair took its place and palm trees, pasted on the outside, peeked in at the windows. Cardboard beds were complete with tiny mattresses, sheets, pillows, pillowslips, blankets and spreads. In these beds, to the amusement of everyone, the children placed tiny patients which they fashioned from nuts and pipe cleaners. Adorable faces were painted on the nut heads and tiny nighties covered their pipe stem bodies. Into the arms of some were placed dolls, others were given books, while still others were felt to be too ill and were placed in a reclining position.

With the project completed the Hoquiam boys and girls have a warm spot in their hearts for the Children's Ward at Nicaragua.

### **Wheels for Christ**

The boys and girls of the First Baptist Church of Hoquiam, Washington, enjoyed the "Wheels for Christ" project by making peek boxes to represent the six missionary fields presented. Paper cracker boxes approximately 6½ inches deep, 6½ inches wide, and 8½ inches long were used for this purpose. The lid was removed and a five-inch hole cut in the front. Using the pictures as patterns the colorful backgrounds and scenery were built. In a few pictures the figures and cars were cut out and mounted in the boxes giving a third dimension effect. In two boxes cars from the ten-cent store were remodeled to resemble automobile equipment shown in the pictures. The top was covered with a single thickness of white tissue paper giving a soft glow on the scene inside. Finally, the boxes were completed by covering the outside with heavy white shelf paper.

These were displayed as a Children's World Crusade project at the State Convention held in Yakima and again at the Women's Spring Conference of the Puget Sound Association, at Shelton.

### **Baptism in Moanza**

Was it not Carlyle who wrote, "Blessed is he that hath found his work. Let him ask for no other happiness"? It matters not who first made the discovery, but many of us have realized the joy of knowing that we are in the center of the Master's will.

In the first place we have our Lord's promise that as regards the proclamation of His Word there is nothing to fear. To be sure sometimes like gentle rain on parched soil it immediately brings results, but perhaps more often it is like snow which rests a long time on the ground before it "sinks in" and produces fruit.

Many experiences assure us that our "labors are not in vain in the Lord." During the past year we held 20 convocations, or church gatherings at which 1243 confessed Christ in baptism and many more returned to the church upon confession of their faith in Him. Literally hundreds of children were brought by their parents unto the Lord. At one consecration service there were 36, at another 59 of the liveliest and loveliest, but squealiest babies I have ever seen. Many hundreds of young people—and old also—confessed Christ at these services and from some of our teachers come reports of hundreds more who have confessed since. Again and again I have found myself face to face with the question: "What if we had not come?"—  
*Rev. and Mrs. T. E. Bubeck*

### **Keeping Jesus All To Myself**

Two weeks before Christmas the Sunday morning chapel service at Bethel House, Campbell, Ohio, was especially appealing. As twelve-year-old Laddie walked into the Sunday school room he drew aside two of his pals and talked earnestly to them. At the close of the session the two boys said, "We want to be Christians but there are a lot of things we don't understand." As we talked Laddie said, "Yes, I thought this morning after that sermon how selfish I was to keep Jesus all to myself."



*Wheels for Christ Project*



## ◆ THEY SERVED THEIR DAY AND GENERATION ◆

### Mrs. A. H. Henderson and Mrs. Wallace St. John

A TRIBUTE BY HERBERT E. HINTON

The twin sisters, Mrs. A. H. Henderson (*nee* Cora W. Shinn) and Mrs. Wallace St. John (*nee* Julia G. Shinn) were born in Lakewood, New Jersey, January 23, 1870. Both married and served in Burma as missionaries of the American Baptist Foreign Mission Society. Both served well beyond retirement years giving a total of nearly 85 years among the people of Burma. Both came home after final retirement and died in their 79th year within a few days of each other, each from a brain tumor; Mrs. Henderson on July 21 and Mrs. St. John on August 3, 1948. Dr. A. H. Henderson died in 1937 but Dr. Wallace St. John is still with us.

Mrs. Henderson's work was in the hill section of Burma mostly for the Shans of Mongnai; Taunggyi and surrounding country. Her interest, like that of her doctor husband, was to serve any one in need. She spoke both Shan and Burmese fluently and did some translation work on hymns and Scripture portions. She gave much of her time and energy to women and children and her home was ever open to them.

Mrs. St. John spent all her foreign missionary life in or near the city of Rangoon where Dr. St. John was connected with Judson College. Previous to her marriage she served at Kemendine Girls' School under the Woman's Board and upon return to America she served as Foreign Secretary which she held until her marriage. Mrs. St. John found expression for her Christian faith and zeal in connection with college life. Her influence was especially noted among the students. Mrs. St. John also gave much time to the work for the servants on the college grounds, helping to organize a church, and a Sunday school.

Both sisters found time to give their influence to extra-missionary interests such as the Y.W.C.A., and the Woman's Christian Temperance Union.

The deep Christian home life of both women left a profound and lasting impression. Many are the testimonies among the young men and women of Burma today of their own dreams of a lovely home life having been shaped and suggested by their visits to either of the homes represented by these two women of God.

### Frederick W. Steadman

Frederick W. Steadman died on September 19, 1948 at Lansing, Mich., after a long illness. He was born at Billtown, Nova Scotia, October 10, 1871. His early education was in Nova Scotia. In 1895 he attended the Gordon Mission Training School, Boston and in 1897 he was married to Agnes Taylor Bryden in Seoul, Korea. In 1901 he joined the Clarendon Street Baptist Church, Boston where he was ordained. That same year he and Mrs. Steadman were appointed missionaries of the American Baptist Foreign Mission Society and sailed for Japan where they arrived February 9, 1902, to take up service at Chofu. They also served at Shimonoseki, Otaru, Morioka and on the gospel ship of the Inland Sea. Before their retirement in America in December 1933, they gave over 30 years service in Japan. Fired by the enthusiasm of a zeal for Christ he preached the gospel by his life as well as by his word. He is survived by his wife and three sons and a daughter.

### Mrs. C. R. Marsh

A TRIBUTE BY W. L. FERGUSON

Catharine MacNeill Marsh, wife of the Rev. Cyrenius R. Marsh, of India died on August 16, 1948 in Fullerton, Cal., after a long illness. She was born on June 24th, 1865, at Canoe Cove, Prince Edward Island, Canada. There were ten children in the family, six sons and four daughters. Three sons became physicians and one a Baptist minister. Catharine became a missionary to the Telugu people of India. She attended Prince of Wales College, in Charlottetown; and for six years taught school. Subsequently she attended the Acadia Lady's Seminary, at Wolfville, Nova

Scotia. There she came under the influence of the Student Volunteer Movement and offered herself for foreign mission work. She was appointed by the Foreign Mission Board of the Maritime Baptist Convention and sailed for India from Halifax N. S., in the autumn of 1891. First assignment to mission work was at Viziamagaram, where she met and was married to Mr. Marsh on November 8, 1894, who had been in India since 1892 as a missionary of the American Baptist Foreign Mission Society. After some months of service in Secunderabad, India, Mr. and Mrs. Marsh were designated to open a new station at Markapur. For some 26 years they continued in Markapur, through famine and through more prosperous times, until 1920, when owing to a decline in Mrs. Marsh's health, they returned to the United States to retirement, nearly 40 years from the date of her first arrival in India. Mrs. Marsh was a woman of sterling character, strong beliefs, and fine friendships. She is survived by her husband and an only daughter, Mrs. William B. Purdy, of Placentia, Cal.

### Randall T. Capen

A TRIBUTE BY GEORGE H. WATERS

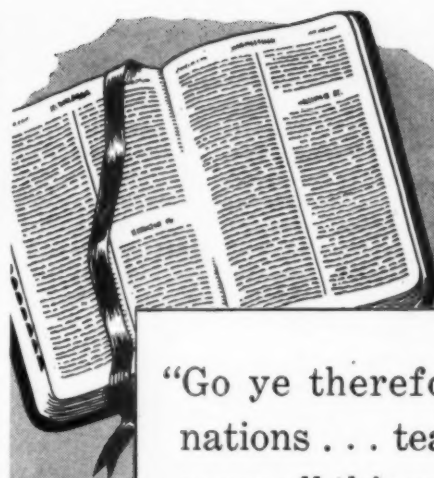
Randall T. Capen, retired missionary to China, died after a long illness in his home in Indianapolis, Ind. on September 2, 1948. Buoyancy of spirit, born of a victorious Christian faith, was one of his outstanding characteristics. Through sunshine and shadow he faced life with courage and a contagious good cheer. He spent 37 years (1904-1941) in active service under the American Baptist Foreign Mission Society at Swatow, South China. During the seven years following retirement, he spoke joyously and intensively in churches, conferences and assemblies of youth. He was born in Wollaston, Mass., July 26, 1872 and was graduated from Harvard University in 1895. His training for the ministry was received at Newton Theological Institution, Newton Center, Mass., and at New College, Glasgow, Scotland. He spent six years in

the pastorate in this country; three in Belfast, Maine, and three in Madison, Wis. Upon finishing his language studies in China, he assumed the oversight of the boy's school work at Kakchieh, Swatow. He saw the upper school grow from a handful of boys to the fully developed Kak-Kuang Academy, with an enrolment of 625 pupils. For many years he was the Principal. While engaged in educational work, he never ceased through Bible teaching and personal contacts to be fervently evangelistic. With the depletion of the mission staff in 1936, Mr. Capen became district pastor under the Ling Tong Chinese Baptist Convention, giving himself with the same enthusiastic devotion to pastoral oversight to some 25 churches, traveling among churches in Japanese occupied territory and in free China.

Upon their return from China in 1941, Mr. and Mrs. Capen made their home in Indianapolis, Ind. He is survived by a son, Carl M. Capen, missionary at Swatow; and a daughter, Mrs. Kenneth E. Reeves of Ambler, Pa.; a brother, and six grandchildren.

#### William Bucke Campbell

William Bucke Campbell died in the Jewish Hospital in Philadelphia, Pa., August 12, 1948, after a long illness. He was born in Philadelphia March 10, 1888. He was a member of the First Baptist Church, Hamilton, N. Y. when he was appointed a missionary of the American Baptist Foreign Mission Society on May 18, 1928. He sailed that fall for Rangoon, Burma where he was instructor in Mathematics at Judson College, 1928-1934. He was a graduate of the Towne Scientific School, University of Pennsylvania (B.S. in M.E.) 1923, and of the Graduate School, Cornell University (M.A.) 1928. After going to Burma he married Miss Ruth Virginia Simpson of New York City in Bombay, India, October 1, 1930. His teaching career included positions at Rutgers, Cornell, Colgate and Drexel Institute of Technology. After his return from Burma, together with his wife he became a member of the Oak Lane Presbyterian Church, became an elder and was teacher of a men's class until his last illness.



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... Matt. 28:—19-20

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Photo by Jesse R. Wilson

*Lepers in the mission chapel near Banza Manteke, Belgian Congo, to whom Dr. Jesse R. Wilson spoke in October, 1948.*

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## THE OPEN FORUM

(Continued from page 53)

a few weeks of publication. There is a larger edition this year, and it is hoped those who failed to receive a copy in 1948 will buy and use this helpful book. Program suggestions are free; the book is 40¢ a copy.

### A Tribute to Alma J. Noble

(Continued from page 57)

it grew through the 23 years of her service, have enriched the developing program of the Fellowship—among them Vesper Day, an annual theme, the reading program, an accent on mission study, giving and service. Chief among the gifts of the Guild has been and is a spirit of dedication and outreach to be shared with other young people concerned about the Christian cause in all the world, especially in days like these.

Any organization and program which has any sweep whatever is marked indelibly by the character and vision of its founders and leaders. The influence of the World Wide Guild bears unmistakably the seal of devotion to Jesus Christ and his cause throughout the world which belonged to "Alma Mater"

as the girls lovingly called Alma Noble. She made of her life-long ministry a self-forgetful investment in Christian youth. It was wide as the world; it will live far down the years.

► THE ALL BURMA CRUSADE for Christ through Evangelism, headed by Missionary Edwin Fletcher, held a retreat for leaders during the midst of the communist uprisings. Because of the state of emergency there was not much hope of a large attendance. Nevertheless 17 risked the dangers of travel and came to Seminary Hill at Insein, Burma, from as far away as Bassein, Henzada, and Toungoo. Trains were not running and it took three leaders from Toungoo three days to travel 180 miles. With the presence of local leaders the attendance totalled 50. The program of the retreat included such topics as Christ's Mission, Message, and Method, Faith Triumphant, and a series of devotional sessions on

"Christ is in Burma Today." Because of the government curfew at 7:00 P.M. there could be no evening sessions.



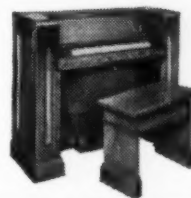
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#### New Regulations For Congo Missionaries

Every new missionary appointed for service in Belgian Congo is now required to spend a year in Brussels, capital city of Belgium, in additional study and preparation, according to new regulations by the Belgian Government. About 115 under appointment by various boards having missions in Belgian Congo are there at the present time, reports Rev. Philip Uhlinger, Baptist missionary who with Mrs. Uhlinger sailed for Belgium last August. By this additional year of preparation the Belgian Government makes certain that new missionaries learn the French language, become acquainted with the Belgian people, and take the necessary colonial courses to familiarize themselves with Belgian colonial policies. Missionaries expecting to teach in mission schools in Belgian Congo are required to take a six-

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#### **Caught by the Camera**

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